

467.5.96

DEVOTIONS

In the ancient Way of

OFFICES.

WITH

*Psalms, Hymns,
and Prayers*

FOR

Every Day of the Week,

AND

Every Holiday in the Year.

Reformed by a Person of Quality,

AND

Published by George Hickes, D.D.

L O N D O N ,

Printed for J. Jones at the Bell, in St.
Paul's Church-Yard, 1700.

59 - 1021,2



CAMBRIDGE
UNIVERSITY
LIBRARY

TO THE READER.

IT is not the respect for the Reformer if these Devotions, which I acknowledge to be very great, nor any thoughts of advantaging the Book-seller, for which I write this Preface, but a pure and uninterested desire to give some Account and Character of this Book, which in one dress or other, hath been sent abroad no less than nine Times into the World.

It hath had Four Editions unreform'd from the Roman Catholicks, in the last of which is added, The Office for the Blessed Virgin, which J. S. in the Epistle Dedicatory before the Second Edition, assures us, was begun by the excellent Author before he died, who intended to annex it to his Devotions; and truly I cannot but wonder, who he

To the Reader.

was that durst undertake to finish a Piece, that this Apelles, left imperfect, especially after so great a Judge of Sense and Style as Mr. S. had said that--- It was so inimitably excellent, that scarce any would be found in all respects able to match his Sense and Expression, or finish it as it ought. It hath had Five Editions more, as it was reformed by the Reverend and Worthy Mr. Dorrington, and a great part of it hath had divers other Editions in stollen Books of Devotion, whose Mercenary Authors, have wisely conceald their Names, lest their shameful Practices should be proved upon them. It now presents it self again in a new reform unto the World, in which I do not doubt but it will have many Editions, and perhaps as many, as any Book of Devotion in what Language soever, except the Psalter, ever had. For though Mr. Dorrington's reform of it hath very well deserved the good reception it hath found in the World, yet it was not altogether so acceptable to some discerning, as well as devout Persons, who were skilful in divine Offices, and

To the Reader.

and curious in the Theory, as well as constant in the practice of Devotions. Among these I have known not a few, who chose to mark with their Pencils, whatever was amiss in the unreform'd Devotions, that they might use them for their own private Benefit in the Author's own Method, rather than in that of Mr. Dorrington, which in their Judgment was not so enflaming, nor fitted for the great and delightful Benefit of mutual and alternate Devotions, for which the divine Author (so I cannot but call him) seemed principally to contrive his Book, though it is no less fit for solitary Devotions, than that of Mr. Dorrington is.

Besides, they objected, that Mr. Dorrington had contracted the Four daily Offices into Two, that he had omitted the Lessons; as many of which as are Scriptural, the devout Author of this Reform hath continued in the Version of the Church of England; that he had not reformed the Office for the Dead; that in the other he had left out many things, which they think as useful as any he hath taken in, together with the

To the Reader.

Versicles, Responsories, and Antiphons, as such; with which the Psalms make up that most venerable, edifying, and elevating way of alternate or social Devotion, which was used in the best and purest Ages of Christianity, and truly resembles the Worship and Devotions of the great Choire of Saints and Angels in the Church Triumphant, that most glorious Jerusalem, which is above.

Wherefore to oblige those devout Persons who desired another Reformation of those Devotions, another is here presented to them in the Author's own Way, from the Pen of a most Pious, as well as Ingenious and ready Writer, who hath not left out or altered any thing, but some few Sentences and Expressions, which hindered those Offices from being introduc'd into the Closets and Oratories, of the more devout Sons and Daughters of the Church of England, especially of those who delight in the more Heaven-like way of Worship; I mean in alternate or choral Devotion, which it is in the power of every devout Master, or Mistress of a Family, or

To the Reader.

or any two or more religious Persons, who happen to live in the same House, or Neighbourhood, or to Travel together in the same Journey, to exercise themselves in at vacant Times, to the Honour of God, whom they delight to Worship ; the comfort and satisfaction of their own Consciences, when they find their Souls so quickned, and delighted in bearing their Parts in such harmonious Devotions ; nay, to the unspeakable inward Joy, and exultation of the immortal Spirits within them, which have ravishing foretastes of Heaven in those Heaven-like Exercises, which make this Life much more than other Devotions, resemble that which is to come.

But of all others, none have it in their Power to practise this most delightful way of Worship in the Heaven-like Fellowship of alternate Devotion, to so much advantage as the Religious Societies, of whose Rise and Progress, the World hath lately had an Account, by the Reverend Mr. Woodward, Minister of Poplar. It is to the Voluntaries of these, and such like Societies, that I particularly recommend this Book

To the Reader.

of Devotions, which in other forms, hath already more than once been recommended to the whole Christian World. J. S. who I suppose is Mr. John Serjeant, in the Epistle Dedicatory, of the Second Edition, tells us, that it is the most substantial part of Divinity rendered usefully Practical, the best Matter delivered in the best Manner, and that it neither needs nor courts any Man's Patronage to set it off, as being above all the Ends at which Dedications commonly aim, nay, above the World it self, as confining upon its nearest Neighbour Heaven. The Reverend, and most Worthy Mr. Dorrington, to whom the World is so much obliged for the first Reform of it, tells us, in the Epistle Dedicatory, that it is a Book very excellent in its kind, and worthy, as such, to be recommended to the World; that it is fitted to possess Mens Minds with that pure and peaceable Wisdom which is from above, to excite Devotion in the coldest, and most careless Hearts, nay, to possess with a love of Devotion, our too nice and witty Age, as being rational, solid, and ingenuous in its highest flights. He
thinks

To the Reader.

thinks no Book of Devotion of any Author of the same Communion comparable to it, - and reformed from the Errors with which it was first composed ; he thinks it as fit to possess Mens Minds with an affectionate, and powerful sense of the Truths of Christianity, as any Book that can be met with, unless any one will except the Exposition of our Church-Catechism, composed for the use of the Diocess of Bath and Wells.

But before I proceed farther in the Character of this Divine Book, I think fit to give some Account of its Offices, with some Directions about the use of them, which those, who are not versed in divine Offices, will not easily find out.

Know then, It consists of Eleven Offices ; One for every Day in the Week, One for our Saviour's Feasts, One for the Holy Ghost, One for Saints, and One for the Dead, which the Author of this Reform hath entitled, A Preparatory Office for Death.

The Offices for every Day of the Week, though indeed they may be used on any other Day, are appropriated to

To the Reader.

their respective Days, not only for the sake of Order or Method, but for particular Reasons, upon which the great Author had his Eye in their respective Appropriations. This appears from the Offices themselves ; as in that for Thursday, which is all upon the Subject of the Holy Eucharist, and its Institution, because on that Day our Lord before his Passion appointed that Holy Sacrament, and commemorative Sacrifice, to be a perpetual Memorial, or Commemoration before God, as well as among Men, of the great Propitiatory Sacrifice he made upon the Cross.

The Subject of Fridays Devotions, are our Saviour's Sufferings, and our Redemption by them.

Saturday's Office is upon the same Subject of our Lord's Sufferings, with a particular respect to the Victory he thereby obtained over Sin and Death, and the Powers of Darkness.

Sunday's Devotions are chiefly upon the Subject of our Lord's glorious Resurrection, with some Psalms in it, which become the Christian Sabbath, upon God's finishing the Creation, and resting

To the Reader.

resting from all the Works which he had made.

The Office of Monday, which was the second day of the Creation, is all composed in the praise of God for the Works of Creation, and in celebrating his infinite Power, Wisdom, and Goodness of the great Architect, who made the World with infinite Art in Number, Weight, and Measure.

Tuesday's Office is made in the Praise of God, as Preserver and Sustainer of all that he hath Created, and particularly, as the Preserver, and Guardian of Men.

Wednesday's Office is appointed to adore God, as the great Governour and Sovereign of the Creation, who appoints every Creature its proper Office, and guides all the Motions of the Universe, according to his own infinite Wisdom and Counsels, so as to bring about his own glorious Designs.

The Office of our Saviour is all contrived to set forth his Nature, as Mediator, and Redeemer, and the Praises of his infinite Love towards Men, in undertaking, and accomplishing the

To the Reader.

the great Work of our Redemption.

The Office of the Holy Ghost is all in the Praise and Adoration of the Holy Spirit of God, the Third Person of the blessed and undivided Trinity, as He is our Sanctifier, where, after asserting his eternal Procession from the Father and the Son, and his equality with them in Glory, the Author celebrates his Praises in most divine Psalms and Hymns, as the Author of our second Birth, and glorifies him for all his Gifts, and Graces, and Comforts to the Sons of Men. More particularly for illuminating our Understandings, and sanctifying our Wills, for helping us in our Prayers, and assisting us against Evil Spirits; finally, for being our Director, Guide, and Counsellor, for making our Bodies his Temples, and for finishing the Mystery of our Redemption; withal, praising our Lord for sending him in his miraculous Effusions upon the Apostles punctually according to his Promise, and shewing how every Person of the blessed Trinity, as one co-infinite Goodness contributed to our Redemption, and graciously.

To the Reader.

ciously agreed to compleat our Felicity.

In the Office for the Dead every thing is said that the Subject of Death, or our Preparation for it can require. There is set forth in most affecting manner the Misery and Vanity of Man, as Mortal; the excellency of his better and immortal Part; the happiness of departed Spirits; the moderation with which we ought to temper and limit our Sorrow for our dead Friends; how nearly it concerns us to secure our Peace with God before we die; with many things interspersed, concerning the Resurrection, and the last Judgment, and the impartial, and indispensable Justice of God in inflicting Death without distinction, or respect of Persons, upon all Sorts, Ranks, and Conditions of Men.

In the Office of Saints are described in most devout manner the Sovereign Majesty, and Glory of God, as King of Saints; and Angels, the Glories of the other State in the Kingdom of Heaven, the union of Prophets, Apostles, Martyrs, and Confessors, and all the Saints departed in one happy Fellowship, with

An-

To the Reader.

Angels; and Seraphims; the wonderful Progress from Grace to Glory; the immense Goodness of God who rewards such imperfect Services, and short Sufferings with infinite Rewards, and the obligation which lies upon us to mention the Saints departed with Honour, to commemorate and imitate their Virtues, to follow their blessed Examples, and reverently to obey the Church in observing those Festivals, which she hath appointed to remember their Vertues, and recite their Sufferings for our own Edification, their Honour, and the Glory of God, to whom the Church of England, in her excellent Office for the Communion, first after the Reformation, did, in most Catholick manner, offer most high laud, and hearty thanks for the wonderful Graces and Virtues, which he had declared in all his Saints, and by them bestowed upon his Church from the beginning of the World.

Every one of these Offices hath Four Parts; and every one of these Parts may, as they are reformed in this Book, be performed in single, or solitary Devotion in a quarter of an Hour, or

To the Reader.

or little more, which make but a small part of Time in every day to spend in God's Service, and may well be spared from our other common Employments, or from our vacant Hours, wherein we do nothing, or are apt to do ill, and are much better spent than in giving and receiving vain, idle, and unprofitable Visits, or wasting our precious Hours in places of publick, and dangerous Resort, or long, and tedious Dresses, or foolish amusements of our Thoughts, which so many times in the Day might be so nobly entertained with the sublime, and ingenious Notions of this Book.

Two of these Four Parts are allotted for the Morning, or Forenoon, and Two for the Evening or Afternoon, at such Hours as every one may find most convenient for himself, if he is a single Person, or as many Persons agreeing together may appoint with least inconveniency to themselves. If a single Person happens to be engaged unawares in Business, or Company, or to be in a Journey, or Voyage with others, he may retire with his Book for one quarter of an

To the Reader.

an Hour, into some recess, in an House, Garden, or Field; and a Master of a Family, that hath appointed Hours for Devotion, may order his Books to be laid at his appointed Hours, and invite his Friends who come in to join with him, if they are such as he may Communicate with, or they with him, or if not, with all Civility he may borrow so small a part of an Hour of them, while he says his Prayers. This Custom, if generally observed, would soon bring Religion, and Religious Persons into Credit, Honour, and Veneration; and I hope no Man will be so uncharitable, as to think, that while I thus recommend set Hours of Devotion, I am so Superstitious as to put any Trust in the bare recital of a few Psalms, and Prayers, and Hymns, at such and such prescribed Times, but that I do it to restore the ancient practice of Devotion, which was in use among the Jews and the Primitive Christians, among whom the distinction of Hours for Prayer was not the effect of Superstition, but a rational Institution, in which they agreed as it were by common Inspiration, as

the

To the Reader.

the best means of advancing Piety, and Devotion.

Of the Four last Offices, that of our Saviour is to be used on all the Sundays in Advent, and the Festivals of our Saviour, as Christmas-day, the Circumcision, or New-Years-day, Epiphany, called among us, from the time of the Saxons the Twelfth-Day, the Annunciation, Passion-Sunday, which may be innocently observed, though not noted in the Church of England Calendar, Palm-Sunday, and Ascension-day.

The Office of the Holy Ghost is to be said on Whitsunday, Munday, and Tuesday.

The Office of Saints is to be used on all the proper Festivals, or days of Commemoration for particular Saints, whose Offices are also here added by the excellent Reformer of the Devotions.

The Office of the Dead is intended to be said at discretion upon all Occasions, of epidemical Diseases, and Mortality, upon the death of our Neighbours, Friends, and Relations, or upon the Anniversary day of the death of any Person.

To the Reader.

Persons, whose Departures we think fit to Commemorate, as long as we survive them ; or sometimes a devout Person may have occasion, or inclination to say one or other of these Offices on any day of the Week, with great advantage, which may be done, omitting the proper Office of the day.

As for directions in using these Offices, none are to be given to those who use them alone ; but they are wholly left to the government of their own dispositions. But when two, or more say them together, it is fit they should observe some Orders, and Rules in their social Devotion, for which purpose I propose these which follow.

First, As to the place, let it be some private Oratory, if any such can be had, at least some retirement, if the House where they meet will afford any such.

At Mattins both falling down on their Knees, let them implore the Assistance of God ; A. saying, Prevent we beseech thee, &c. Then both rising, let them say together, In the Name of the Father, &c. Then let A. say the Invitatory, and B. repeat it

To the Reader.

it every where as in the Book. Then both continuing standing, let A. recite one Stanza of the Hymn, and B. the other, or rather sing them if they have skill answerable to their Devotion. But if there be so many Persons present, as to make a Choire, then they may be sung in the Tunes of the singing Psalms, as Mr. Dorrington directs, viz. Hymn 1, 2, 3, 4, 5, 6, 8, 9, 11, 13, 14, 15, 18, 20, 21, 28, 31, 39, in the more common Tunes; Hymn 7, 12, 16, 17, 23, 24, 25, 27, 33, 36, 38, 40. in the Tune of the Hundredth Psalm; Hymn 10, 26, 29, 30, 35, 37. in the Tune of the Hundred and thirteenth Psalm; and Hymn 19, 22, 33, 34. in the Tune of the Twenty fifth Psalm. Then let A. say the Antiphon, and B. begin the Psalm, which they are to recite alternately; or if they like it better, let the Antiphon be said at the beginning and end of the Psalm, and the Verses of the Psalm be read alternately in the way of Psalmody, according to the present practise of most Congregations of the Church of England, which makes a most divine Harmony

To the Reader.

mony in Worship, betwixt the Priest and Chorus of the People. But the way of reciting the Antiphon, and the Verses of the Psalm alternately, is preferred by the Reformer, as well as the Author of the Devotions. The Primitive Church had them both from the Synagogue ; and there are many Examples of both to be found in the Book of Psalms. At the end of every Psalm, let A. say, Glory be to the Father, &c. and B. As it was in the beginning, &c. both continuing to stand, and shewing some other sign of Worship by bowing the Head, or lifting up the Eyes to Heaven : For in all Devotion, the exterior Worship is never to be neglected, and those stiff, morose, and saturnine Votists, who are so sparing of bodily Adoration, in our most solemn Services, refusing to stand at the singing of Psalms, and Anthems, or to bow to God before his Holy Altars, act not only against the common Notions of Mankind, and the Nature of divine Worship ; but if they would observe it, against their own Inclinations, which if not restrained by false preconceptions, or warpt contrary

To the Reader.

trary to their bent, by perverseness of Humour, and Education, would naturally prompt them, like other Men, to declare their inward by their outward Adoration, and join the Worship of the Body with the Devotion of the Soul. The Psalms being ended, let A. read the Lessons, and B. the Responsories; or rather let the Responsories be marked with Stars, as in the unreformed Devotions, and then let A. and B. read the parts of the Responsories so distinguished alternately in their turns. The Great Hymn, called TE DEUM, is distinguished to be said on Sundays and Holidays, at the end of the third Responsory, or indeed on any other day, when the Votaries please, and at the end of it, or the third Responsory, when it is not used, A. may conclude the Mattins with the solemn Benediction, viz. The Peace of God, &c. But if he is not a Priest OUR is to be used instead of YOUR, and US instead of YOU.

The same Invitatory may serve to begin all the other parts of every Office, as well as the Mattins, and the

To the Reader.

the same directions will serve to guide all devout Persons in the use of them; and at any time, when unforeseen accidents, and business will not allow them to say them at distinct Hours, they may pass immediately from the Mattins to the Lauds in the Morning, and from the Vespers to the Complines in the Afternoon. And it is to be noted, that any other Prayers, or Forms of Prayer, for the Morning or Evening, for the King, the Church, or our Friends, or Intercessions for any other Persons, or Petitions for Things; as also any Forms of Thanksgiving, may be used in any, or all the Parts of these Offices, as Prudence shall direct single Persons in their solitary Devotions, or as Religious Companions, or Societies, who join together in social Worship, shall agree among themselves.

Thus much I thought fit to premise concerning the excellency of these Offices, and the use of them, and I hope no Friends to Piety, or Devotion will, through prejudice, or other human Weakness of Understanding, dislike them

To the Reader.

them because they are Reformed Devotions. Far be this from any Man that would be thought wise, or good, lest by the same Power of Prejudice and Passion, if God do not restrain him, he should come to dislike our pure Religion it self, and its solemn Worship, because they are both Reformed.

There are some among the Learned, as well as among the more common Sort, that are subject to such Prejudices against the Church of Rome; they are apt to think there are no true Fruits of Piety among those of that Communion, nor any helps to Heaven can come from thence. But these Persons should consider, that there are three sorts of Men in that Church, who are not so accountable for the Errors and Corruptions thereof. Some through the powerful Influence of Education, and the invincible, or almost invincible Ignorance, that attends it, do not discern the great Faults of their Church, and God being merciful to such Mens Mistakes, gives them his holy Spirit, by the assistance whereof they bring

To the Reader.

bring forth the Fruits of true Piety ; and among these we may find many Persons eminent for Humility, Purity, Charity, Devotion, Gentleness, Self-denial, and Resignation, and other Christian Graces, and where we find Men in dangerous Communions, so secured against the dangers of them, by the special favour of God, we ought to magnifie his Goodness, and their Examples ought to provoke us to emulation, and to imitate the Patterns they set us in good Works.

Some there are again, who knowing the controverted Doctrines, and practices of their Church, and the heavy Charges we justly lay upon them, yet through the modesty and humility of their Tempers, joined with a credulous Charity, and great admiration they have for that Church, upon the account of some * glaring, but accidental Advantages, which other Churches want,

* Such as Antiquity, a clearer History of Succession, great extent over many Dominions, number of Martyrs, being the Mother or Planter of many other Churches, &c.

they

To the Reader.

they are unwilling to enter into a thorough Examination of the Points in Controversie, thinking it the safest way to make no strict Researches, but to deny their Understandings in some things, as they do their Wills in others, in submission to the Church's Authority, and to believe, as she doth. This, as I guess, from some Expressions in the Thursday-Office of the unreformed Devotions, was the Case of that humble and charitable Gentleman, who was the Author of these Devotions. He thought it hard to charge a Church of such eminent Prerogatives with such great Errors, and could not believe, that so great a part of Christianity, as she possesses, and so many guides of Souls, that are in her, should all be in the Wrong. Thus his Modesty and Charity to that Church made him forget the state of the Jewish Church in the Reign of Ahab, and of the Christian in the Arrian Reigns. Nevertheless, we ought to magnifie the abundant Mercy of God, who, in infinite pity to his mistaken Humility, and too credul-

To the Reader.

lous Charity, was pleased to give him the Spirit of Devotion, with many other eminent Gifts, and Graces, of which we have an account in the Epistle Dedicatory to the unreformed Devotions, by J. S. which is left out of the Fourth Edition of them.

Others there are in the third place, who though they are convinced of the dangerous Errors both in Doctrine and Practice of their Church, and that it ought to reform from them, yet think it better to bewail them in private, and daily praying for a Reformation, to bear with them till the happy time when the Church shall reform it self in Peace, and with Security to the Succession, and Authority of the Priesthood, the Government, Discipline, and Patrimony of the Church, and the just exercise of all her spiritual Powers, and Rights. Great Numbers of such well disposed Men are, and always have been in the Church of Rome, since it needed to be reformed, and the Christian World is beholden to many of them, for their admirable Works, which we are to embrace, with all respect

To the Reader.

pect to their Persons, and Memories, and thankfulness to God, who gave them such excellent Gifts. These Men are none of those, who send us in the lump to Hell, as Hereticks; though they think us not Reformed in that happy manner, that in love to the Church of God, and compassion to us, some of them seem heartily to wish. One of them writing of us not long since, said, we are rather to be called Non-Catholicks than Hereticks; and though these Men do not come over to us, but think it best to abide in that Communion, from which we had great reason to reform; yet it would be not only great weakness, but perverseness, and want of Christian Candor for us to refuse to pay that Honour to their Persons, or Memories, which is due unto them, upon the account of their singular Gifts, or not give their excellent Writings, that acceptance they deserve, especially when they are reformed.

Wherefore in commending the Author of the Devotions, and recommending this reform of them to the World, I

To the Reader.

hope, I have done nothing contrary to my Character, and the relation I bear to the Church of England, to which I would to God every one that is of her Communion, wished as well, as I do. I am sure such Books, as this, will do her no harm, but very much good, though it comes from a Member of a Church, that will never be Friends with us for reforming from her, till God shall give her Grace to reform her self. I have commended it purely for its Worth, and Excellence, Upon the account whereof, I am not ashamed to declare, that I intend to use it my self, and make it one of my Companions wheresoever I go, as being, in my Judgment, a Book of Devotion, which contains very great variety of sublime, and useful Thoughts in the most proper, pure, and plain Language, and joineth the highest flights of Devotion, with Liturgical Gravity, in a seraphick, but sober Style. Indeed, I think it a just Pattern for Christian Devotion in all its Offices, being accommodated with great exactness of Composure to devout

Per-

To the Reader.

Persons of all Tempers, and made, not only to excite, but to govern, and regulate Devotion. It not only raises the dull, and quickens the sluggish, and warms the frozen Spirits, but tempers the fervour of over-hot Votaries, and secures them with great Art against the Enthusiasm of their Tempers, and from running into the frenzy, and rapturous Excesses of the mystical Devotion. Wherefore this Book being wisely and curiously suited to Religious Persons of all Dispositions, and Tempers, I have, I hope, without deserving any Censure, presumed to recommend it to Masters of Families, and to Religious Fellowships, and Societies; in the last of which, there must be Votaries of all sorts. Among the former I commend it more especially to those, who cannot have the benefit of Publick Instruction in the Churches, or who cannot have it so duly, and constantly, as the Necessities of their Families require. Such are they, who live at a great distance from Churches, to which ac-

To the Reader.

cess is difficult in the Winter. Such also who have the misfortune to live in the Spiritual Desarts, which Sacrifrage hath made in many Places, where, for want of Maintenance, there is an insufficient Clergy, or it may be none all. And lastly, Such who happen to live in Spiritual Desarts, of another Nature, in Pagan or Mahometan Countries, or in Christian Countries of another Communion, to whose Assemblies they cannot go. The use of this Book, in such destitute Families, will not only teach the Children, and Servants how to pray in the best manner, but also instruct them in all the Doctrines, and Duties of Christianity, and in a great measure supply the want of going to Church. It is incumbent upon Masters of Families, in these unhappy Circumstances, to be, as far as they can, Priests in their own Families; and those who think fit to use this Book, by the benefit of it will with great ease, make their Domesticks truly knowing Christians; and if to the daily use thereof they please

To the Reader.

to add, on the Lord's Day, the reading of the Church Catechism, as expounded by the R. R. the Bishop of Bath and Wells, Mr. Kettlewell's Practical Believer, and the Christian Monitor, they will, in great measure, make up the loss of Parochial Instruction, and thoroughly furnish their younger Dependents unto all Good Works.

Among the latter, I have more particularly commended it to those Religious Societies, of which the Reverend Mr. Woodward hath given us an Account. They cannot, in my Opinion, better Sanctifie the Lord's-Day in their Families, or Meetings, for which they worthily profess so great a Zeal, than by the Sunday-Office of this Book. They cannot better prepare themselves for the Worthy Receiving of the Holy Communion, to the frequent Reception of which they devoutly oblige themselves, than by reading the Thursday-Office thereof, in their Meetings, or in their Closets. And as they often meet together to

Dis-

To the Reader.

Discourse on Spiritual Subjects, so they will no where find more, or more noble Subjects of that nature, than in this little Volume ; which will also answer the Orders they have made, to bind themselves to pray many times every day, and to read pious Books for their Education. In short, it is a Book fitted for their Religious Conferences, and Devotions ; and if at any time they think fit to use its Offices, the Stewards who preside in their Meetings, may do the part of A. in the Directions above given, and the rest making a noble and harmonious Chorus, may perform the part of B.

But all this while I have been speaking of the Book, I had almost forgot the devout Reformer of it, who is one that hath a mighty genius for Divinity ; and though never bred in Scholastick Education, yet by Conversation with learned Clergy-Men, and reading the best Divinity Books, hath attained to a Skill in the Sacred Science, not much inferior to that

To the Reader.

that of the best Divines. It is one who hath already given the World one Book of Devotions, which hath been well received in Three, or Four Editions, and will leave it another, for which Posterity will bless the Author's Name ; one whose House is a Temple, and whose Family is a Church, or Religious Society, and whose Hands are daily lifted up unto Heaven, with Alms, as well as Prayers ; one who Religiously observes all the Orders of the Church, that concern the People, and wishes, that those were better observed, which concern the Priests ; one who more particularly keeps with most exact Observance, all the Fasts and Festivals of the Church, and for the great Ends for which they are enjoined ; in a word, One who is a great Example of Christian Piety, and a singular Ornament to our Communion, in this degenerate Age ; and among the many and most serious good Wishes I have for the Church of England, this is,

To the Reader.

is, and always shall be one, that
all her Sons and Daughters were
Such.

GEORGE HICKES.

Sunday

bat
ere

S.

ay

To the Reader

periods of examination of the Pointe
Comtoise, which is the
most popular of the
old dances.

A Preparatory Collect for all our Addresses to Almighty God.

Sundays Devotions.

Prevent, we beseech thee O Lord, all our doings with thy most gracious favour, and farther them with thy continual help; that every Prayer and Work of ours, may begin always from thee, and by thee be happily ended, and more especially the Service we are now entering upon, through Christ our Lord, Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

Blessed be the holy and undivided Trinity, now and for ever-more, Amen.

The Invitatory.] Come let us Adore our Glorified Jesus.

Come let us Adore our Glorified Jesus.

Psalm I.

Behold the Angels Assembled in their Choires, and the Blessed Saints ready with their Hymns; behold the Church

2 Sunday Mornings Devotions.

prepares her solemn Offices, and summons all her Children to bring in their praises.

Come let us Adore our Glorified Jesus.

The King of Heaven invites us, and graciously calls us into his Presence; he bids us suspend our mean employments in the World, to receive the honour of Treating with him.

Come let us Adore our Glorified Jesus.

To him we owe all the days of our Lives; at least let us pay this one to his Service, a Service so sweet and easie in its self, and so infinitely rich in its Eternal Rewards.

Come let us Adore our Glorified Jesus.

Let us cheerfully ascend to the House of our Lord, the place he has chosen for our sakes to dwell in; Let us Reverently bow before his Holy Altars, where himself comes to meet us and our prayers.

Come let us Adore our Glorified Jesus.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end, Amen.

*High on high A glorious Altar stands
A Lamb before the Throne, and on his Head
The Name of Jesus, and on his Brow
The Name of God, and on his Lips Hymns*

Hymn. I.

Behold we come, dear Lord, to thee,
and bow before thy Throne :
We come to offer on our Knee,
our Vows to thee Alone.

What e're we have, what e're we are,
thy Bounty freely gave,
Thou dost us here in Mercy spare,
and wilt hereafter save.

But O can all our Store afford,
no better Gifts for thee ?
Thus we confess thy Riches Lord,
and thus our Poverty.

'Tis not our Tongue or Knee can pay,
the mighty Debt we owe ;
Far more we should, than we can say,
far lower should we bow.

Come then my Soul, bring all thy pow'rs,
and grieve thou hast no more ;
Bring every day thy choicest hours,
and thy great God Adore.

But above all, prepare thy Heart,
on this his own blest Day ;
In it's sweet task to bear thy part,
and Sing, and Love, and Pray.

4 Sunday Mornings Devotions.

Glory to thee Eternal Lord,
thrice Blessed three in one;
Thy Name at all times be ador'd,
till Time it self be done.

Antiphon.

This is the Day the Lord hath made; let
us be glad and rejoice therein, *Alleluja.*

Psalm 2.

Welcome blest Day, wherein the
Sun of Righteousness arose and
chased away the Clouds of Fear.

Welcom thou Birth-day of our Hopes,
a day of Joy and publick Refreshment.

A Day of Holiness and Solemn Devoti-
on; a day of Rest and Universal Jubilee.

Welcome to us and our dark World,
and may thy Radiant Name shine bright
for ever; May all the Earth be inlightned
with thy Beams, and every frozen Heart
dissolve and sing.

This is the day which our Lord hath
made, let us be glad and rejoice therein.

This is the day he hath Sanctified to
himself, and called by his most holy Name;

That in it we may meet to adore his
Greatness, and admire the Wonders of his
infinite power;

That we may remember his innumerable
Mercies, and deeply imprint them in the
very center of our Hearts.

That

That we may visit his holy Temple,
and humbly present our homage before
his holy Altars.

Those Sacred Altars where the Sacrifice
of the Lamb of God is daily shewn forth,
and the Memory of our Saviour's Love
continually Renewed.

Worthy O Lord art thou of all our
time, Worthy the praises of all thy Cre-
atures. -

Every Moment of our Life is bound
to bless thee, since every Moment subsists
by thy Goodness.

Shall others Labour so much for Vani-
ty, and shall we not rest for the Service
of our God ?

Shall we employ the whole Week on
our selves, and not offer in gratitude one
day unto thee ?

To thee, who bestowest on us all we
have, and wilt give us hereafter more then
we can hope.

O Gracious God, whose Mercy ac-
cepts such slender payment as our poverty
affords, whose bounty grants so liberally
to us, and retains so small a part to thy
self :

O make us faithfully observe our Duty,
and render so exactly the Tribute we owe
thee,

That passing still thy Days to thy
Honour, we may end our own in thy
Favour.

6 Sunday Mornings Devotions.

Glory be to the Father, &c.

As it was in the beginning, &c.

This is the day the Lord hath made, let us be glad and rejoice therein.

Thou hast created all things, O Lord, for the use of Man, and Man for the enjoyment of thy self.

Psalm 3.

Vhen the Harvest Sun provides a Cloud, and seems to rest his wearied Beams;

He seeks not to save the Journey of his Light, but only spares the Reapers Head.

Much less seekest thou, O Lord, who madest the Sun, and inspirest all Creatures to represent thy bounty by the reserve of a day, to procure thine own Repose.

Thou who created'st all things by a word of thy Mouth, and sustaineſt them in thy hand without feeling any weight;

Who governest the whole World without perplexing thy thoughts, and always remain'st the same unchangeable fulness;

'Tis not to increase thine own Eternity, that thus thou takeſt a portion of our Time?

Thy Goodness friendly bears the Name, but intends for us all the profit of the Day.

That the wearied hands may be relieved

ved with Rest, and enabled to lift up themselves to thee.

That the ignorant Minds may be taught thy Truth, and learn the way to Everlasting Happiness.

That the Guilty Consciences may accuse their Crimes, and be absolv'd on Earth to be pardon'd in Heaven;

That the love prepared Souls may approach thy Table, and feast their Hearts with that Delicious Banquet.

That all may speak to thee by Prayer, and hear thy Voice by the Mouth of thy Pastors:

O Blessed Lord, what excellent Arts has thy Wisdom invented to bring us unto thy self?

Thou takest our Eyes by the beauty of thy House, and the decent Splendors of thy solemn Offices.

Thou quickenest our Affections by our mutual Devotions, and meltst our Hearts with the sweetnes of thy Musick.

Thou strengthenest our Faith by thy publick Assemblies, and improvest our Love both to thee and one another.

Whilst we all meet for the same blest end, and by mutual Reflections encrease our Fervours:

Happy, thrice happy they O merciful God, whom thy providence has favour'd with all these Blessings.

8 Sunday Mornings Devotions.

Who freely may enter thy holy Sanctuary, and sing a loud their praises to thy Name ;

Who every day may wait on thy Altars, and there securely adore thy Person ;

But where thou art pleas'd to deny these Mercies, Refuse not, O Lord, to extend the greater measure of thy Grace ;

And in all Afflictive Destitutions, grant us thy more extraordinary supply ;

That at least we may build a Chappel in our Hearts, and Consecrate our selves intirely unto thee.

Grant that the more we want of other helps, we may find the greater Assurances from thee :

Forgive both the neglect and ill improvement of those Blessed opportunities we have had, and now want to wait upon thee :

And be thou present gracious Lord, and fill our Souls with thy chaste Love.

Bring to my Remembrance those saving Truths I have learned, and direct my life thereby ?

Nor farther Motives shall we need to draw us, nor can we be destitute whilst Replenish'd by thee ;

Since every place where thou art not present, by thy favour is Miserable ; but where thou art by the influence of thy Spirit, is Joy and Peace.

Antiphon.

Antiphon.

Thou hast created all things for the use of Man, and Man for the enjoyment of thy self.

Ant. Has the Almighty Goodness made all things for us, and shall we do nothing for him, nothing for our selves?

Psalm 4.

COME let us lay aside the Cares of the World, and take into our minds the Joys of Heaven.

Let us empty our heads of all other Thoughts, and prepare that upper Room to entertain our God.

Retiring from the many Distractions of this World, and closely recollecting all the Forces of our Souls.

So to pursue in earnest that one Necessary Work, the securing to our selves the Kingdom of Heaven.

Why should we thus neglect sacred Science, and be busie in every thing but our own Salvation?

Why should we forsake the real Substance, to embrace an empty Fancy?

Miserable are they, O Lord, who study all things else, and never taste thy Sweetness.

Miserable, tho' their Skill can number

10 *Sunday Mornings Devotions.*

the Stars, and trace out the Way of the Planets.

To know thee, Lord, is to be truly Wise, and to contemplate thee, the highest Learning.

But, O thou glorious God of Truth, in whom the Treasures of Knowledge are all laid up.

Unless thou draw the Curtain from before our Eyes, and drive away the Clouds that intercept our Sight,

Never shall we see those Heavenly Mysteries, nor ever discern the Beauty of thy Providence.

Send forth thy Light, O thou Morning Star, and lead us to thy Holy Hill.

Send forth thy Truth, O uncreated Wisdom, and bring us to thy Blessed Tabernacle.

Shew us thy Self, O blessed Jesus, and in thee we shall behold all that we can wish.

Only so much we beg, to conceive of thy Majesty, as may move our hearts to seek thee.

Only so much of thy Approachable Deity as may guide our Souls to find thee.

If we may not know thee clearly here, let us know thee so much, as to long to know thee more.

If we cannot love thee perfectly, let us love thee so much, as to desire to love thee more.

Let

Let us so love and know thee here, O
thou sovereign Bliss of our Souls,

That hereafter we may know thee bet-
ter, and love and enjoy thee for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

First Lesson, *1 Cor. 15. 20. and Col. 3.*

BUT now Christ is risen from the dead,
and become the first Fruits of them
that slept.

For since by Man came Death, by Man
came also the Resurrection from the dead.

For as in *Adam* all died, even so in
Christ shall all be made alive.

If ye then be risen with Christ, seek
those things that are above, where Christ
sitteth on the right hand of God.

Set your affections on things above, not
on things on the Earth.

For you are dead, and your life is hid
with Christ in God.

When Christ, who is your life, shall ap-
pear, then shall ye also appear with him in
Glory.

Mortifie therefore your Members that
are upon the Earth; Fornication, Un-
cleanliness, Inordinate Affection, Evil Con-
cupiscence, and Covetousness, which is
Idolatry:

For

12 Sunday Mornings Devotions.

For which things sake the wrath of God cometh on the Children of disobedience.

In the which you also walked when you lived in them.

But now you also put off all these ; Anger, Wrath, Malice, Blasphemy, Filthy Communication out of your mouth.

Lie not one to another, seeing that you have put off the Old Man with his deeds ;

And have put on the New Man, which is renewed in Knowledge, after the Image of him that created him.

Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond or Free, but Christ is all in all.

Responsory.] O Glorious Jesus, in whom we live, and without whom we die, mortifie in us all Sensual Desires, and quicken our hearts with thy holy Love ; that we no longer esteem the Vanities of the World, but place our affections intirely on Thee ; Who didst die for our Sins, and rise again for our Justification. O thou, our only hope and portion in the Land of the Living, may our Thoughts and Discourses still be of thee, our Works and Sufferings all for thee ; Who didst die for our Sins, and rise again for our Justification.

Second Lesson, Col. 3. 12.

PUT on therefore (as the elect, of God, holy, and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all things put on Charity, which is the Bond of Perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and Hymns, and Spiritual Songs, singing with grace in your hearts unto the Lord.

And whatsoever ye do in word and deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

Wives be subject unto your own Husbands, as it is fit in the Lord.

Husbands love your Wives, and be not bitter against them.

Children obey your Parents in all things, for this is well-pleasing unto the Lord.

Fathers

14 Sunday Mornings Devotions.

Fathers provoke not your Children to anger, lest they be discouraged.

Servants obey in all things your Masters according to the flesh; not with Eye-service, as Men-pleasers, but in singleness of heart, fearing God.

And whatsoever you do, do it heartily as to the Lord, and not as unto Men;

Knowing that you shall receive of the Lord the reward of the Inheritance: For ye serve the Lord Christ.

But he that doth wrong, shall receive for the wrong which he hath done; and there is no respect of Persons.

Responſ.] Open thou our Eyes, O Lord, that we may see the beauty of thy Commands; how wise and sweet they are in themselves, how necessary and beneficial unto us while they improve our Felicity here, and entitle us to that of hereafter. Guide thou our Lives, O Lord, in the ways of thy Precepts, that by observing faithfully these excellent Rules, we may be all every where happy.

Third Lesson, part of the 12th and 13th of the *Hebrews*.

LET us lay aside every weight, and the Sin that doth so easily beset us, and let us run with patience the Race that is set before us,

Look-

Looking unto Jesus the Author and Finisher of our Faith ; who for the Joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.

For consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto Blood, striving against Sin.

And you have forgot the Exhortation, which speaketh unto you, as unto Children, My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him.

For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth.

¶ Now no chastening for the time seemeth to be joyous, but grievous ; nevertheless afterward it yieldeth the peaceable fruit of Righteousness unto them which are exercised thereby.

Follow Peace with all men, and Holiness, without which no man shall see the Lord :

Looking diligently, lest any man fail of the Grace of God ; lest any root of Bitterness springing up, trouble you, and thereby many be defiled.

Be not forgetful to entertain Strangers, for thereby some have entertained Angels unawares.

Remember them that are in Bonds, as bound with them; and them which suffer Adversity, as being your selves also in the Body.

Let your Conversation be without Covetousnes, and be contented with such things as you have; for he hath said, I will never leave thee, nor forsake thee.

So that we may boldly say, The Lord is my helper, and I will not fear what Man can do unto me.

Now the God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the Sheep, through the blood of the everlasting Covenant,

Make you perfect in every good work, to do his Will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be Glory for ever and ever. *Amen.*

Respons.] Thither, O my Soul, let us still be going, where once to arrive, is always to be at Rest: There let us dwell already in hope, where once to enjoy, is always to be happy: Since whate'er we desire we are sure to have, and whate'er we have can never be taken from us. Let us believe, and obey, and suffer; let us read,

read, meditate and pray : Heaven is a reward worth all our pains ; since whate'er we desire we are sure to have, and whate'er we have can never be taken from us.

Glory be to the Father, &c.

As it was in the beginning, &c.

Te Deum Laudamus.

VVE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth.

Heaven and Earth are full of the Majesty : of thy Glory.

The glorious Company of the Apostles : praise thee.

The goodly Fellowship of the Prophets : praise thee.

The noble Army of Martyrs : praise thee.

The holy Church throughout all the World : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and onely Son ;

Also

Also the Holy Ghost: the Comforter.
 Thou art the King of Glory: O Christ.
 Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver Man: thou didst not abhor the Virgins Womb.

When thou hadst overcome the sharpness of Death: thou didst open the Kingdom of Heaven to all Believers.

Thou sittest at the right hand of God: in the Glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee help thy Servants: whom thou hast redeemed with thy precious Blood.

Make them to be numbered with thy Saints: in Glory everlasting.

O Lord, save thy People: and bless thine Heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;
 And we worship thy Name: ever World without end.

Vouchsafe, O Lord: to keep us this Day without Sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is thee.

O Lord, in thee have I trusted: let me never be confounded.

O God make speed to save us; O Lord make haste to help us.

Invitatory.] Come let's Adore our Glorified Jesus.

Psalm 5.

Sing unto our Lord a Psalm of Joy; sing Praises to the God of our Salvation.

Sing with a loud and cheerful voice; sing with a glad and thankful heart.

Say to the weak in Spirit, be strong; and unto the sorrowful, be of good comfort.

Tell all the World this Soul-reviving Truth; and may their hearts within them leap to hear it.

Tell them, the Lord of Life is risen again, and has cloathed himself with immortal Glory.

He made the Angels Messengers of his Victory; and vouchsafed even himself to bring us the joyful News.

How many ways did thy Mercy invent; O thou wise Contriver of all our Happiness?

To convince thy Followers into this blest belief; and settle in their hearts a firm ground of hope.

Thou

Thou appearedst to the holy Women in their return from the Sepulchre ; and openedst their Eyes to know and adore thee.

Thou overtookedst in the Way, the two that discours'd of thee, and made their hearts burn within them to hear thee.

Thou shewest thy self on the stedfast Shore, to thy weary Disciples labouring at Sea :

Labouring all Night, alas, in vain ; without the Blessing of their beloved Jesus :

Thou shew'dst thy self, and told st them who thou wert, in the kind known Token of a beneficial Miracle.

Through the Doors, though shut, thou swiftly passed' st, to carry Peace to thy comfortable Friends ;

To encourage their Fears with thy powerful Presence, and secure their Faith by thy Charitable Arguments.

How didst thou condescend to Eat before them, and invite them to touch thy impassible Body !

How didst thou sweetly provoke that Incredulous Servant to thrust his Hand into thy wounded Side !

Actions, we know, unfit for thy Glorified State ; but absolutely necessary for our slow belief.

How often, O my gracious Lord, in those blessed forty Days, did thy Charity cast to meet with thy Disciples !

That

That thou mightest teach them still some excellent Truths, and imprint still deeper thy Love in their hearts. Discouraging perpetually of the Kingdom of Heaven, and establishing means to bring us thither.

At last, when all thy glorious Task was done, and thy parting Hour from this Earth approach'd;

Thou tenderly gatheredst thy Children about thee, and in their full sight went'st up to Heaven;

Leaving thy dearest Blessings on their heads, and promising them a Comforter to supply thine Absence.

O how Adorable are thy Counsels, O Lord! how strangely endearing are the ways of thy Love!

Say now, my Soul, is not this Evidence clear enough to answer all our darkest Doubts? Is not this Hope abundantly sufficient to sweeten all our bitterest Sorrows?

What, though we mourn, or be afflicted here; and sigh under the miseries of this World for a time? We are sure our Tears will be one day turn'd into Joy; and that Joy none shall take from us.

What tho' our Bodies be crumbled into Dust; and that Dust blown about over the face of the Earth?

Yet we undoubtedly know our Redeemer lives ; and shall appear in brightness at the last great Day.

He shall appear in the midst of innumerable Angels, and with these very Eyes we shall see him :

We shall see him in whom we have so long believ'd ; we shall find him whom we have so often sought. We shall possess him whom our Souls have lov'd, and be united to him for ever, who is the End of all our Being.

Glory be the Father, &c.

As it was in the beginning, &c.

Psalm 6.

Raise thy head O my Soul ; look up and behold the Glory of thy Crucified Saviour.

He that was dead and laid in the Grave low enough to prove himself Man,

Is risen again and ascended into Heaven, high enough to prove himself God.

He is risen, and made the Light his Garment, and commanded the Clouds to be the Chariots of his Triumph.

The Gates of Heaven obeyed their Lord ; and the Everlasting Doors opened to the King of Glory.

Enter bright King attended with thy beauteous Angels ; and the glad Train of thy new deliver'd Captives.

Enter

Enter and re-possess thy Antient Throne;
and Reign Eternally at the Right hand of
the Father.

May every Knee bow low at thy Exal-
ted Name ; and every Tongue confess
thy Glory.

May all created Nature adore thy pow-
er ; and the Church of thy Redeemed
exult in thy Goodness.

Whom have we in Heaven O Lord
but thee, who expressly wentest thither to
make way for thy Followers ?

What have we on Earth, but our Hope
by following thee, to arrive at last where
thou art gone before us ?

O Glorious Jesus , our Strength , our
Joy, and the immortal life of all our Souls !

Be thou the principal subject of all our
Studies ; and daily entertainment of our
most serious Thoughts.

Draw us dearest Lord from the World
and our selves ; that we be not entangled
with any earthly desires.

Draw us after thee, and the odour of
thy sweetness ; that we may run with
delight the ways of thy Commands.

Draw us up to thee on thy Throne of
bliss ; that we may see thy Face, and re-
joyce with thee for ever in thy King-
dom.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 7.

Psalm 7.

Why should our hearts still dwell upon Earth, since the Treasure of our hearts is return'd to Heaven ?

Since our Glorified Jesus is ascended above ; to prepare us a place in his own Kingdom ?

A place of Rest and secure Peace, where we shall see and praise, and adore him for ever :

A place of Joy and everlasting Fruition ; where we shall love and possess, and delight in him for ever.

O happy we and our poor Souls, if once admitted to that blissful Vision !

If once those Heavenly Portals unfold their Gates ; and let us in to the Joys of the Lord.

How will our Spirits be ravish'd within themselves ; to reflect on the fullness of their own Beatitude !

How shall we all rejoice in one another's felicity ; but infinitely more in the infinitely greater felicity of our God !

O Heaven ! towards thee we lift up our Languishing Heads ; and with longing Hearts and stretched out Hands, reach at thy Glories.

When, O thou finisher of all our hopes ; when shall we once behold that incomparable Light ?

O Light shine thou perpetually in our Eyes ; that thy brightness may darken the false Lustre of the World.

O Light shed thou thy Flames in our Hearts ; that thy heat may consume all other desires.

That we may burn continually with the chaste love of thee, till thine own bright day appear ;

Till we be called from this Veil of Darkness, into the glorious presence of the living God.

To see him that made the Heavens and the Earth ; and disposes all Creatures into such beauteous Order ;

To see him who first gave us our being, then govern'd us in our way, and brought us at length to so blest an end.

Mean while, O gracious Lord, the crown of all thy Saints, and only expectation of thy faithful Servants !

Make us entertain our life with the comfort of this hope, and our hope with the assurance of thy promises.

Make us still every day more perfectly understand our own great Duty, and thy infinite Love.

Make us continually meditate the advancement of thy Glory, and invite all the World to sing thy praises.

Praise our Lord O ye holy Angels !
praise him O ye happy Saints !

Praise him O ye faithful departed in his Grace! praise him O ye living who subsist by his Mercy!

Praise him in the vast immensity of his Power; praise him in the admirable Wisdom of his Providence.

Praise him in the blest effects of his Goodness; praise him in the infiniteness of all his Attributes.

Be thou for ever thine own praise, O Glorious God! and to all the felicities thou essentially possessest, may every Creature say, *Amen.*

Glory be to the Father, &c.

As it was in the, &c.

Antiphon.

O how Adorable are thy Counsels, O Lord, how strangely endearing are the ways of thy love, *Alleluja.*

1 Peter 1. 3.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead.

Hymn 2.

V Awake, my Soul, rise from this Bed
Of dull and sluggish Earth,
Quickly rise, lift up thy head,
And see thy Lord's new Birth.

Once

Once he came, O Blessed He !

Born of a Virgins Womb ;
Now he comes (both times for thee)
Sprung from a Virgin Tomb.

Loe he rises fresh and bright,
Incircled round with Stars ;
Which from him take all their Light,
And from his Glorious Scars.

Still as he his Progress makes,
Up to his Heaven again ;
Each blest Saint his Musick takes,
And follows in his Train.

Thus together they ascend,
Till at Heaven's Gate they come,
Where the Angels all attend,
To bid him welcome home.

Soon they know again their King,
Soon they his call obey ;
All the Quires come forth to sing,
And crown with Mirth the Day.

Come my Soul let us rejoice,
Let us our Consort bring,
Up to Heaven lets lift our Voice,
And with the Angels sing.

Glory, Honour, Power and Praise,
 To the Mysterious three;
 As at the first beginning was,
 May now and ever be.

Antiphon.

Why seek ye the Living among the Dead? He is not here, he is gloriously ascended, and the Heavens have received him,
Alleluja, Alleluja

V. Our Lord is risen and ascended indeed :

R. The First-fruits of them that die in his Love.

The Prayer.

O God, who hast glorified our victorious Saviour with a visible Triumphant Resurrection from the Dead, and Ascension into Heaven, where he sits at thy Right-hand, the World's Supreme Governor and final Judge; grant, we beseech thee, that his Triumphs and Glories may ever shine in our Eyes, to make us more clearly see through his Sufferings, and more courageously wade through our own; being assured by his Example that if we endeavour to live and die like him, purely

purely for the advance of thy Love in our selves and others, thou wilt raise again our dead Bodies too, and conforming them to his glorious Body, call us up above the Clouds, and give us possession of thy Everlasting Kingdom; through the same Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth One God World without end, *Amen.*

Sunday Vespers.

*In the Name of the Father, and of the Son,
and of the Holy Ghost.*

*Blessed be the holy and undivided Trinity
now and for evermore, Amen.*

V. O God make speed to save us;

R. O Lord make haste to help us.

Psalm 8.

LET them, O Lord, seek other Delights who expect no Felicity from thee.

Let them fill up their Time with other Employments, who think thy Rewards not worth their Labour.

As for thy Servants, our chief Content shall be to meditate the Glories prepar'd for us Above.

All the few Years we live, shall spend themselves to purchase that One Eternal Day.

That Day whose Brightness knows no Night; nor ever fears the least Eclipse.

Whose cheerful Brow no Cloud o'er-casts; nor Storm molests the Passage of its Rays.

But still shines on serene and clear; and fills with Splendor that spacious Place.

It needs not the fading Lustre of our Sun; nor the borrow'd Silver of the Moon.

The Sun that rises there, is the Lamb; and the Light that shines, is the Glory of God.

O how beauteous Truths are sung of thee, thou City of the King of Heaven!

Thy Walls are rais'd with precious Stones; and every Gate is as one rich Pearl.

Thy Mansions are built of choicest Jewels; and the Pavement of thy Streets transparent Gold.

Down in the midst runs a Chrystral River, perpetually flowing from the Throne of God.

There all along those pleasant Banks, deliciously grows the Tree of Life;

Healing all Wounds with its balmy Leaves; and making immortal all that but taste its Fruit.

Thus is the Holy City built; thus is the new *Jerusalem* adorn'd.

O fortunate and glorious City ! how free and happy are thy glad Inhabitants !

Every Head wears a Royal Crown ; and every Hand a Palm of Victory.

Every Eye o'erflows with Joy ; and every Tongue with Psalms of Praise.

Behold, O my Soul, the Inheritance we seek ; and where can we find more Riches to invite us ?

Behold the Felicities to which we are call'd ; and where can we meet such Pleasures to entertain us ?

Away then, all vain and worldly Desires ; be banish'd for ever from molesting my Peace.

Descend thou blessed Heaven into my Heart ; or rather take up my Heart unto thee.

Thy Joys are too great to enter into me ; O make me fit to enter into them.

Make me still think on my Country above ; and there establish my Eternal Home.

Where I shall dwell perpetually in the view of my God ; and be filled for ever with the Sweetness of his Presence.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Glorious things are said of thee, thou City of my God !

Ant.] If these imperfect Shadows so sweetly please, how will the real Substance transport our Hearts! *Alleluia.*

Psalm 9.

Blest be thy gracious Wisdom, O Lord, that so mercifully stoops to our low Conceits.

Under these Veils thou hidest those glorious Mysteries; too high and Spiritual for our Flesh and Blood.

Thou hidest, or rather, so revealest thy sublime Rewards; to take us with things we most admire.

Scepters and Crowns thou knowest are apt to win the Hearts of us thy Children: Children, alas, too truly in useful Knowledge; O that we were so in Love and Duty!

What is a Drop of Water to the boundless Ocean; or a Grain of Dust to this vast Globe?

Such, O my God, and infinitely less, are the richest Kingdoms here below;

Should we compare their most pompous State, to the meanest Degree in the Court of Heaven.

When thou hast fed us with Milk; thou invitest our Appetite to stronger Meat.

Thou tellest us of a sweet delicious Life; in the blest Society of Saints and Angels.

With

With whom we shall dwell in perpetual Friendship; and be loved and esteemed of them all for ever.

Thou tellest us of a pure Soul-ravishing Joy, to behold the amiable Face of Jesus;

Whose gracious Smiles shine round about; and fill the Heavens with Holy Gladness.

Thou tellest us still of incomparably higher Delights; hearken, O my Soul, and humbly adore thy God;

Whose Bounty has provided thee large Rewards; since they are no less than his very Self.

Himself he will clearly unveil before us; and openly shew us that great Secret.

O happy Secret, if once at last attained; if once we but see the Face of our God!

What is it, Lord, to see thy glorious Face; but to know thee as thou art in thine own blest Being?

To know the immensity of thy Self-subsisting Essence; and the infinite Excellence of all thy Attributes.

To know the Power of the Eternal Father; and the Wisdom of the Increased Son.

To know the Goodness of the Holy Ghost; and the incomprehensible Glories of the Undivided Trinity.

This, O my Soul, is the top of Happiness; this is that supreme Perfection of our Nature.

This, this is alone the Aim of our Being; the Hope and End of all our Labours.

When we are come to this, we shall presently rest; and our satisfy'd Desires reach no farther.

We shail be filled with overflowing Bliss; and our utmost Capacities hold no more.

But in one Act of Joy will be eternally fixt; and that one Act spring fresh for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

If these imperfect Shadows so sweetly please, how will the real Substance transport our Hearts! *Alleluja.*

Ant. Never can we say too much of this Glorious Subject; never can we think enougn of the Felicities of Heaven. *Alleluja.*

Psalms 10.

A Rise, my Soul, to thee these Joys belong; arise, and advance thy self on high.

Leave herebelow all Earthly Thoughts ;
and fly away with the Wings of thy Spirit.

Fly to that glorious Land of Promise ;
and gladly salute those Heavenly Regions.

Hail happy Paradise of pure Delights ;
thou beauteous Garden of never-fading Flowers !

Hail blest Society of beatify'd Spirits ;
who perpetually contemplate the Eternal Deity !

Hail , and for ever may your Glories grow ; till they are so high they can grow no more.

Hail, and among your cheerful Hymns ;
remember us who dwell below in this Vale of Tears.

We hope one Day to come up to you ;
and be plac'd, and sing in your Holy Quires.

We hope to know all things produc'd ;
we hope to know that All-producing Cause.

O what a Fire of Love will it kindle in our Hearts ; when we shall see those shining Mysteries !

When our Great God, like a burning Mirror, shall strike his Brightness on the Eyes of our Souls.

O what excessive Joy will that Love produce ; a Love so violently desiring, and so fully satisfy'd ?

When

When our Capacities shall be stretch'd to the utmost ; and the rich abounding Objects fill and o'erflow them.

O what profound Joy will that Love beget ; a Joy so infinitely high, and so eternally secure !

When in an amorous Languishment we shall sweetly dissolve, into the blissful Union with our first Beginning.

When without losing what we are, we shall become in a great measure even what he is.

We shall take part in all his Joys ; and share in the Glories of all his Heaven.

O what Divine and ravishing Words are these ! how gently they enter and delight my Ear !

How they diffuse themselves over all my Brain ; and strongly penetrate to my very Soul !

Methinks they turn to Substance as they go ; and I feel them work and stir through all my Powers.

Methinks they lie as a Cordial at my Heart ; and send forth Spirits to quicken and refresh me.

There, O my Soul, we shall rest from all our Labours ; which are but the way to all that Happiness.

There we shall rest from Sin and Sorrow ; and no longer be troubled with our selves or others.

There

There we shall rest for ever in the protection of our God; in the Arms and Bosom of our dearest Lord.

O Heaven! the eternal Source of all these Joys; and infinitely more, and infinitely greater.

As the Hart pants after the Water-Brooks; so let my Soul thirst after thee.

After thee let me daily sigh and mourn, and with a fixt and longing Eye look up and say,

When, O my God, shall I sit at that Fountain-Head; and drink my fill of those living Streams?

When shall I be inebriated with that Torrent of Pleasures; which springs for ever from thy glorious Throne?

O that the day of my Banishment were fully finish'd! how is the time of my Pilgrimage prolong'd!

Why am I still detain'd in this Valley of Tears? still wandering up and down in this Wilderness of Dangers?

Come thou, sweet Jesus, my only Hope; and sure Deliverer out of all my Sorrows.

Come thou, and here begin to dwell in my Heart; and fit me for the Life I shall lead hereafter.

Come, O my dearest Lord, and prepare my Soul for thee; and then when thou pleasest, take it to thy self.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Never can we say too much of this glorious Subject; Never can we think enough of the Felicities of Heaven, *Alleluia.*

Romans 12. Ver. 9.

LE T Love be without Dissimulation; hate that which is evil, cleave to that which is good.

Be kindly affectionated one towards another, with brotherly Love, in Honour preferring one another:

Not slothful in Business; fervent in Spirit, serving the Lord.

Rejoycing in Hope, patient in Tribulation, continuing instant in Prayer,

Distributing to the Necessity of Saints; given to Hospitality.

Bless them which persecute you; Bless and Curse not.

Rejoyce with them that do rejoice, and weep with them that weep.

Be of the same Mind one towards another.

Mind not high things, but condescend to Men of low Estate.

Be not wise in your own Conceits.

Recom-

Recompence to no Man Evil for Evil ;
provide things honest in the sight of all
Men.

If it be possible, as much as in you ly-
h, live peaceably with all Men.

Dearly beloved, avenge not your selves,
but rather give place unto Wrath ; for it
is written, Vengeance is mine, and I will
repay it.

Therefore if thine Enemy hunger, feed
him ; if he thirst, give him drink ; for in
so doing thou shalt heap Coals of Fire up-
on his Head.

Be not overcome of Evil, but overcome
Evil with Good.

Hymn 3.

W H Y do we seek Felicity
Where 'tis not to be found ;
And not, dear Lord, look up to thee,
Where all Delights abound ?

Why do we seek for Treasure here,
On this false barren Sand :
Where nought but empty Shells appear,
And Marks of Shipwrack stand.

O World, how little do thy Joys
Concern a Soul that knows
It self not made for such low Toys,
As thy poor Hand bestows !

How

How crost art thou to that Design
 For which we had our birth !
 Us, who are made in Heaven to shine,
 Thou bow'st down to thy Earth.

Nay, to thy Hell ; for thither sink
 All that to thee submit :
 Thou strew'st some Flowers on the brink,
 To drown us in the Pit.

World, take away thy Tinsel Wares,
 That dazzle here our Eyes ;
 Let us go up above the Stars,
 Where all our Treasure lies.

The Way we know ; our dearest Lord
 Himself is gone before :
 And has ingag'd his faithful Word,
 To open us the Door.

But, O my God, reach down thine Hand,
 And take us up to thee :
 That we about thy Throne may stand,
 And all thy Glories see.

All Glory to the Sacred Three,
 One ever-living Lord :
 As at the first, still may he be
 Belov'd, Obey'd, Ador'd. *Amen.*

Antiphon.

O Glorious God ! thy infinite Perfections cause us to admire thee; and thy bounteous Promises ingage us to hope in thee. Thy incomparable Beauty ravishes our Hearts ; and the Joys thou hast prepar'd for us, transcends all our Wishes. *Alleluia.*

V. It has not ascended into the Heart of Man.

R. What he hath prepared for them that love him.

The Prayer.

O God, who graciously wooest us to our Eternal Inheritance, by describing its inexpressible Glories all manner of ways which are apt to work upon our low Conceits, that they may fitly insinuate themselves, and become by degrees absolute Master of our Hearts : Bring them, we beseech thee, still seasonably into our Memories ; and so strongly settle them in our Affections, that our Souls being wholly ravish'd with those great Hopes ; all the Temptations and Vanities of this World may fly unconcernedly by us, and never be able to distract our intire and steddy and daily strengthening Desires of entring once for ever into possession of thy Kingdom, through

through our Lord Jesus Christ; who with thee and the Holy Ghost, liveth and reigneth one God, World without end,
Amen.

V. Bless we our Lord:

R. Thanks be to our God.

C O M P L I N E.

Antiphon.

All is unquiet here till we come to
Thee; and repose at last in the Kingdom
of Peace.

Psalm III.

WH0 will give me the Wings of a
Dove; that I may fly away, and
be at rest?

That I may fly away from the Troubles
of the World; and be at rest, dear Lord,
with thee:

Here, alas! we are forc'd to sigh, and
bear with Grief the Burthen of our Mi-
series.

Often we encounter Chances that en-
danger us; and divert our Progress to the
Way of Bliss.

Often we are assaulted with Temptati-
ons that overcome us; and set us back in
the Accounts of Eternity.

How

How many times, O my Soul, have we plainly concluded, that this Earth affords no real Joy !

How many times have we fully agreed, that Heaven alone is the place of Happiness !

Yet do these false Allurements again deceive us; and steal away our Hearts to dote on Folly :

Yet do unconstant We forget our Resolutions; and wretchedly neglect our true Felicity.

O thou victorious Conqueror of Sin and Death ! do thou assist us in this dangerous Warfare.

O thou benign Refresher of distressed Spirits ! do thou relieve us in this dangerous Pilgrimage.

Make us still thirst and sigh after Thee ; the Living Fountain of Life - giving Streams.

Make us despise all other Delights ; and set our Affections entirely on thy Joys.

Since nothing, Lord, can satisfie our Souls but Thee, O let our Souls seek nothing but thee.

Glory be to the Father, &c.
As it was in the beginning, &c.

Psalm 12.

Give me, O Lord, the Innocency of Doves; and fill my Soul with thy mild Spirit:

Then I shall need none of their Wings; since Heaven it self will dwell in my Heart.

'Tis on the Proud thou lookest afar off; but enclinest thine Ear to the Humble and Meek:

Who delight in the Peace of a contented Mind; and limit their Thoughts to their own little Sphere :

Never intermeddling with the Actions of others; unless where Charity and Reason engage them :

But their beloved Employment is to sit in Silence; and think on the Happiness they expect hereafter.

To meditate the Joys of Saints and Angels; and the blissful Vision of the Face of Jesus.

O how securely and sweetly do they sleep; who go to Bed with a quiet Conscience !

Who after a Day of faithful Industry, in a Course of just and pious living,

Lay down their wearied Heads in peace; and safely rest in the Bosom of Providence :

If

If they awake, their Conscience comforts them in the dark ; and bids them not fear the Shadow of Death :

No, nor even Death it self ; but confidently look up, and long for the Dawn of Eternal Day.

This, too, my Soul, shou'd be our Care ; to note, and censure, and correct our selves :

To strive for mastery over the Passions that molest us ; and dismiss from our Thoughts what no way concerns us.

Are not our own Occasions Businesse enough, to fill as much time as this Life deserves ?

Does not the other, at least, deserve every Minute of Leisure we can spare from this ?

Let then the Worldly pursue their Liberties ; and say and do as they think fit :

What's that to thee, my Soul ! who shalt not answer for others ; unless thou some way make their Faults thine own.

Thy Pity may grieve, and thy Charity endeavour ; but if they will not hear, follow thou thy God.

Follow the Way that leads to Truth ; follow the Truth that leads to Life.

Follow the Steps of thy beloved Jesus, who alone is the Way, the Truth, and the Life.

Follow his Holiness in what he did ;
follow his Patience in what he suffer'd.

Follow him that calls thee with a thousand Promises ; Follow him that crowns thee with infinite Rewards.

Follow thy faithful Lord, O my Soul, to the end ; and thou art sure in the end to possess him for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 13.

Meekness indeed is the Heaven of this Life ; but the Heaven of Heavens, O Lord, is above with thee.

Meekness may qualifie our Miseries here; and make our Time pass gentlier away.

But to be fully happy we must stay till hereafter; till thy Mercy bring us all to our last great End.

That glorious End for which our Souls were made; and all things else, to serve them in their way.

'Tis not to sport our Time in Pleasures that thou, O Lord, hast placed us here.

'Tis not to gain a fair Estate ; that thy Kindness still prolongs our Days.

But to do good to our selves and others ; and glorifie thee in improving thy Creatures.

To encrease every day our longing Desires, of beholding thee in thine own bright self.

O Glorious Lord, whose infinite sweetnes provokes and satisfies all our Appetites!

May my intire Affections delight in Thee; above all the vain Enjoyments of the World.

Above all Praise and empty Honour; above all Beauty and fading Pleasure.

Above all Wealth and deceitful Riches; above all Power and subtlest Knowledge.

Above all even thine own Bounty can give; and whatever is not thy very Self.

O, may my wearied Soul repose on Thee; the Home and Center of Eternal Rest.

May I forget my self to think of Thee; and fill my Memory with the Wonders of thy Love.

That infinite Love which when my Thoughts consider; not as they ought, alas! but as I'm able,

The Goods and Ills of this World lose their Name, and yield not either Relish or Distaste.

O my adored Jesuſ! let me love thee always; because from Eternity thou haſt loved me:

O let me love thee only, gracious God! because thou alone deſervest all my Heart.

Always

Always and only let me love thee, O Lord ! since always my Hope is only in thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

All is unquiet here, till we come to Thee, and repose at last in the Kingdom of Peace.

Hymn 4.

Dear Jesu, when, when will it be
That I no more shall break with
thee !

When will this War of Passions cease,
And let my Soul enjoy thy Peace !

Here I repent and sin again ;

Now I revive, and now am slain :
Slain with the same unhappy Dart,
Which, O, too often wounds my Heart.

When, dearest Lord, when shall I be
A Garden seal'd to all but Thee !

No more expos'd, no more undone ;
But live and grow to thee alone ?

'Tis not alas in this low Earth,

That such pure Flowers can find a birth :
Only they spring above the Skies,
Where none can live, till here he dies.

Then

Then let me die, that I may go,
 And dwell where those bright Lillies
 grow ;
 Where those blest Plants of Glory rise,
 And make a safer Paradise.

No dangerous Fruit, no tempting *Eve*,
 No crafty Serpent to deceive ;
 But we like Gods indeed shall be ;
 O let me die that Life to see.

Thus says my Song : But does my Heart
 Joyn with the Words, and sing its part ?
 Am I so thorough wise to chuse
 The other World, and this refuse ?

Why shou'd I not ? what do I find
 That fully here contents my Mind ?
 What is this Meat, and Drink, and Sleep,
 That such poor things from Heaven
 shou'd keep ?

What is this Honour, or great Place,
 Or Bag of Money, or fair Face ?
 What's all this World, that thus we shou'd
 Still long to dwell with Flesh and Blood ?

Fear not, my Soul, stand to thy Word,
 Which thou hast sung to thy dear Lord ;
 Let but thy Love be firm and true,
 And with more Heat thy Wish renew.

○ may this dying Life make haste,
 To die into true Life at last ;
 No hope have I to live before,
 But then to live, and die no more.

Great Ever-living God, to Thee
 In Essence One, in Persons Three :
 May all thy Works their Tribute bring,
 And every Age thy Glory sing.

1 John, Chap. 2. Ver. 15.

Love not the World, neither the things that are in the World : If any Man love the World, the love of the Father is not in him.

For all that is in the World, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World ;

And the World passeth away, and the Lusts thereof ; but he that doth the Will of God abideth for ever.

Antiphon.

Learn of me, says our Lord, for I am meek and lowly in Heart, and ye shall find rest for your Souls.

V. Meekness indeed is the Heaven of this Life ;

R. But the Heaven of Heavens is Above with thee. *The*

The Prayer.

O God, whose gracious Providence has particularly ordain'd the Spirit of Meekness to waft us safely through the turbulent Sea of the World, to our Haven of Bliss; vouchsafe, we beseech thee, that the clear Experience we every Day make of our own Weakness and Vanity, may so dispose us for this precious Virtue, that our Minds may never be discompos'd with Passion, nor our Tongues break forth into violent Expressions, but our Temper may be always preserv'd, (let the World stir how it will about us,) calm and regular, and as becomes those, all whose Powers are possess'd of the Joys of Heaven, and apt to feel in every thing only the sweet Impulses of Hope and Charity, through our Lord Jesus Christ thy Son; to whom with thee and the Holy Ghost, be all Honour and Glory, World without end, *Amen.*

Monday MATTINS.

Invitatory.

Come let us Adore our God that made us.
Come let us Adore our God that made us.

Psalm 14.

LET us with Reverence appear before him, and humble our selves in the presence of his Glory ; Let us all bring out our Psalms of Praise, and sing with Joy to our great Creator.

Come let us Adore our God that made us.

He made us, not we our selves, and freely bestow'd on us all the rest of his Creatures, to engage our Hearts to love his Goodness, and to admire the Riches of his infinite Bounty.

Come let us Adore our God that made us.

Our Bodies he fram'd of the Dust of the Earth, and gave us a Soul after his own Likeness ; a Soul which all created Nature cannot fill ; ~~nor~~ any thing below his own Immensity.

Come let us Adore our God that made us.

For

For himself he made us, and for his glorious Kingdom, that we might dwell with him in perfect Bliss, and sing his Praises for ever.

Come let us Adore our God that made us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end, Amen.

Hymn. 5.

Wake now, my Soul, and humbly hear,

What thy mild Lord commands ;
Each Word of his will charm thine Ear,
Each Word will glide thy Hands.

Hark ! how his sweet and tender Care

Complies with our weak Minds ;
What's er our State and Temper are,

Still some fit Work he finds ;

They that are merry, let them sing ;

And let the sad Hearts pray ;

Let those still ply their cheerful Wing,

And these their sober Days.

So mounts the early, chirping Lark
Upwards to the Skies ;
So sits the Turtle in the dark,
Among her Groans and Cries.

And yet the Lark, and yet the Dove
Both sing, though several Parts ;
And so shou'd we, how e'er we move,
With Light or heavy Hearts.

Or rather both shou'd both assay,
And their cross Notes unite ;
Both Grief and Joy shou'd sing and pray,
Since both such hopes invite.

Hopes that all present sorrow heal,
All present Joy transcend ;
Hopes to possess, and taste, and feel,
Delights that never end.

All Glory to the sacred Three,
All Honour, Power, and Praise ;
As at the first may ever be
Beyond the end of Days.

¶ *Antiphon* *Antiphon*
All things are open to the Eyes of
God. All things are naked to him with
whom we speak.

Psalm 15.

Happy are they, O glorious Lord ! who every where adorenth thy Presence.

Happy, who live on Earth as in the sight of the King of Heaven ; and every Moment say in their Heart, *Our God is here :*

Here in the Centre of our Souls, to witness all our Thoughts, stand judge exactly our most secret Intents.

Tho' his Throne of State is Establish'd Above ; and the splendors of his Glory shine only on the Blessed :

Yet his unlimited Eye looks down to this lower World, and beholds all the ways of the Children of *Adam.*

If we go out, he marks our Steps ; and when we retire, our Closet excludes not him.

While we are alone, he minds our Contrivings ; and the Ends we aim at in all our Studies.

When we converse with others, he observes our Deportment, and the Good or Ill we do them or our selves.

In our Devotions he notes our Carriage ; and regards with what Intention we recite our Prayers.

All the day long he considers how we spend our Time ; and our darkest Nights conceal not our Works from him.

If we deceive our Neighbour, he spies the Fraud; and hears the least whisper of a slandering Tongue:

If we in secret oppress the Poor; or by private Alms relieve their Wants:

If in our Hearts we murmur at the Rich; or live contented with our little Portion.

What're we do, he perfectly sees us; where're we are, he is sure to be with us.

Why, O thou Sovereign Lord of Heaven! why doft thou stoop thus low thy glorious Eye?

What canſt thou find that here deserves thy sight, among the Trifles of this empty World?

What canſt thou find, alas! that shou'd not offend thy sight, among the Follies of our vicious Lives?

'Tis not thy ſelf, O Lord, thou ſeekeft to ſatisfie; but all thy Design is for our Advantage.

Thou graciously standeft by to ſee us work; that thine awful Eye may quicken our Diligence.

Thou art ſtill at hand to relieve our Wants; that ſo friendly a nearneſſ may encrease our Confidence.

Thou appeareft ſtill ready to puniſh Sins; that the ſhake of thy Rod may prevent our Miferies.

Sure,

Sure, O my God, thy Favours must needs be sweet; since even thy Threatnings have so much Mercy.

Sure we must needs be worse than blind; if to the Face of Heaven we dare be wicked.

Henceforth, O gracious Lord! as Children freely play in the indulgent presence of their tender Father;

So make us still with humble Boldness, rejoice before thee our merciful Creator.

As new-pardon'd Subjects justly fear the angry Brow of their offended Prince;

So let our oft-forgiven Souls continually tremble to provoke the Wrath of thy dread Majesty.

O temper thus our Love with Reverence; and thus allay our Fear with Hope.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

All things lie open to the Eyes of our God; all things are naked to him with whom we speak.

Ant. Happy we, who have our God so near us; happy if our pious Lives keep us near him.

D 5 *Psalm*

16. *Plato* *Phaedrus* 246c. *O my God*, *say Famous unto*

MY God! since thou art never absent from us; let us be always present with thee.

Let us go to thy Throne above; and
there contemplate and admire thy Glory.

Let us attend on thy Altars, and there
adore and praise thy Mercy.

Every where let us seek to meet thee;
every where let us delight to find thee.

All our Wants let's spread before thee ;
All our Petitions let us offer unto thee.

Thou willingly enchainest thy gracious
Ear, to the Prayers that come from a fervent
Heart.

Thou lovest to hear us treat of Heaven; as if we made it our Business indeed to go thither.

All other things we must ask with submission to thee ; since we know not absolutely what's good for our selves.

But thy Eternal Joys we may beg without restraint; and urge and press for thy Assistance to gain them.

Heaven we may wish, without the Check of Resignation; Heaven we may pray for, without fear of Importunity.

O wise and gracious Lord ! whate'er thou doest, thy Love intends it all for the good of thy Servants.

If thou deferrest sometimes to grant our Requests, 'tis only in Charity to make us repeat them;

That we may feel more sensibly our own Poverty; and be stronger convinc'd of our dependance on thee:

That we may practice our Hope while we long expect; and encrease our Gratitude when we receive at last:

That we may learn this sure and happy Skill, of working in our Souls the Virtues we desire;

By often renewing those very Desires, till themselves become even the Graces we seek.

But, O improvident we! how unwilling to pray are most of us always, and all of us sometimes?

How do our little Offices seem long and tedious; and half an Hour quite tire our Patience?

How are we slow to begin, and swift to make an end?

How heavy while they are saying, and glad when they are said?

Yet sure no easier Work than to ask what we want; no cheaper Purchase than to have for asking.

Sure no sweeter Pleasure than to converse with God; nor greater Profit than to gain his Favour.

Still we have new Transgressions to confess ; and shall never, alas ! want Infirmities to lament.

Often, O dreadful Lord, when we speak to thee, we do not so much as hear our selves :

Often we pursue impertinent Objects ; and our careless Thoughts contradict our Words.

But, O thou blessed End of all our Labours, and only Centre of all our Wishes !

Do thou reclaim our wandering Fancies ; and guide and fix them to attend thy Service.

Night and Day let's call on thee, and never cease knocking at the Doors of thy Palace.

Let no Delay discourage our Hope ; nor even Refusal destroy our Confidence.

But let this firm Foundation still sustain us ; and on this let our Peace be established for ever.

What's truly necessary thy Goodness will not deny ; the rest our Obedience submits to thy Pleasure.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Happy we who have our God so near us ; Happy if our pious Lives keep us near him.

Psalm.

Psalm 17..

Deliver us, O Lord, from asking of thee, what we cannot receive without danger to our selves.

Deliver us from receiving what we cannot use, without offending others, and ruining our own Souls.

Deliver us from presuming so on thy Bounty; that we omit to perform our Duty.

Still to our Devotions let's joyn our best Endeavours; and make our Earth comply with Heaven.

If we desire of thee to relieve our Necessities; let us faithfully begin to labour with our Hands.

And not expect a Blessing from the Clouds; on the idle Follies of an undisciplin'd Life:

If we beg Grace for Victory over our Passions, let us constantly strive to resist their Assaults:

Let us wisely foresee our particular Dangers; and use the proper Weapon against every Sin.

To obtain the Gift of Chastity, we must mortifie our Senses; and immediately fly the least Shadow of Temptation.

In vain we approach thy Holy Altars ;
if our Lives prepare not their way for our
Offerings.

Thou shuttest thy Ears to our loudest
Prayers ; if we open not ours to the Voice
of the Poor.

Thou denyest to pardon our Trespasses
against thee ; unless we have already for-
given our Enemies.

O the extream Benignity of our glori-
ous God ; who treats with his Creatures
upon equal Terms !

Who deals no otherwise with us, mis-
erable Wretches ; than we our selves deal
with one another.

He promises to give the same measure
we give our Neighbours ; and performs in-
comparably more than he promises ;

Prest down, and shaken together, and
running over, into the Bosoms of them
that love him.

Such, O my God, is the Bounty of thy
Goodness ; and no less the Patience of thy
generous Hand.

Thou holdest thy Blessings hovering o-
ver our Heads ; still watching the time we
are fit to receive them.

Then thou immediately sendest them
down upon us ; to enter our Hearts, and
dwell with us for ever.

Even that very Temper which thus dis-
poses us intirely, depends on the Favour of
thy Providence.

Every

Every Condition thou requirest on our parts, a being nothing else but thy own free Gift.

Thy Mercy alone is the Fountain of all our Blessings; and in what Channel soever they flow to us, they spring from thee.

Thou art the God of Nature and Reason; thou art the God of Grace and Religion.

Give, gracious God, what thou art pleased to command; and then command what thou pleasest.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

You have not because you ask not; you ask and receive not, because you ask amiss.

GOD from the beginning made Man, and left him in the hands of his own Counsel. He added his Commandments and Precepts; if thou wilt keep them, they will preserve thee. Fire and Water are set before thee, stretch forth thy hand to which thou wilt. Before Man is Life and Death, Good and Evil; that which he chuseth shall be given him, for the Wisdom of God is great, and he is.

mighty in Power; his Eyes are towards them that fear him, and he knows every Work of Man: He has commanded none to do wickedly, neither has he given any a Licence to sin; but the Penitent he restores to the way of Justice; and those that are failing in Perseverance he confirms, and appoints them the Lot of Truth. Turn to the Lord, and forsake thy Sins; pray before his Face, and lessen thy Offences. Be not rash with thy Mouth, nor let thy Heart be hasty to utter any thing before God; for God is in Heaven and thou art on Earth, therefore let thy Words be few. Before Prayer prepare thy Soul, and be not as one that tempts God. Go not after thine own Lusts, but turn away from thine own Will. If thou givest to thy Soul her Desires, it will make thee a Derision to her Enemies. A wise Man will fear in every thing; and in the occasion of Sin will take heed of being negligent. He that loves Danger shall perish therein, and he that despises small things, shall fall by little and little. Better is he that hath less Knowledge and Fears, than he that aboundeth in Understanding, and transgresses the Law of the Lord.

Ref.] My Soul, what canst thou wish for more? Behold thy gracious Lord offers

offers thee to choose what thou wilt, and promises to give thee what thou choosest! O infinite Goodness! 'tis thy self alone I chuse, for thou art my only Happiness for ever. I see my Portion hereafter depends on my Choice here, but my Choice, O Lord, depends on thee. Guide me with thy Holy Grace, that I withdraw my Affections from all vain and perishable Creatures, and fix them intirely on thee, my Lord and my God, and my eternal Felicity.

Second Lesson

THE beginning of Wisdom is the true desire of Discipline; the care of Discipline is Love, and Love is the keeping of her Laws, and the keeping of her Laws is the accomplishment of Incorruption, and Incorruption makes us next to God; therefore the desire of Wisdom leads to an everlasting Kingdom: If then you be delighted with Thrones and Sceptres, seek Wisdom that you may reign for ever. Into a malicious Soul Wisdom will not enter, nor dwell in a Body subject to sin. For the Holy Spirit will fly from him that dissembles, and withdraw himself from Thoughts that are without Understanding, and be chased away when Iniquity comes in. The Spirit of Wisdom.

dom is gentle, and will not deliver the Curser from his own Lips ; for God is Witness of his Reins, and Searcher of his Heart, and Hearer of his Tongue ; therefore he that speaks unjust things cannot be hidden ; nor shall the chastizing Vengence forbear him. If thou shalt call for Wisdom, and incline thine Heart to Prudence ; if thou shalt seek her as Money, and dig her up as Treasure ; then thou shalt understand the Fear of the Lord, and find the Knowledge of God ; for our Lord gives Wisdom, from his Mouth is Prudence and Knowledge.

Send down, O God of our Fathers, and Lord of Mercy, send down thy Wisdom from thy Holy Heaven, and from the Seat of thy Greatness, to be in us, and labour with us, and teach us what is acceptable unto thee ; that we may know our End, and wisely chuse our Way, and order all our Actions to our true Felicity. Our Thoughts are fearful, and our Prudence uncertain ; we scarce conjecture the things that are on Earth, and find with Pains the things that are in sight. Give us, O Lord, the Wisdom that assists at thy Throne, and reject us not from among thy Children.

Third Lesson.

THE Spirit of those that fear God shall live, and at his sight shall be blessed ; for their hope is in him that saves them, and the Eyes of God are on them that love him. He that fears the Lord shall tremble at nothing, because he is his Hope ; he raises up the Soul, and illuminates the Eyes, and gives Life, and Health, and Blessing. Our Lord is only theirs that expect him in the way of Truth and Justice. The Highest allows not the Gifts of the Wicked, nor regards the Oblations of the Unjust, nor pardons their Offences, for the multitude of their Sacrifices. By Mercy and Faith Sins are purg'd, and by the Fear of the Lord every one declines from Evil. Despise not a Man that turns himself from Sin, nor upbraid him therewith, remember we are all in a state of Guilt. Forgive thy Neighbour that hurts thee, and when thou prayest, thy Sins shall be forgiven thee. One Man reserves Anger against another, and does he seek pardon of God ? He has not Mercy on a Man like himself, and does he entreat for his own Sins ? Remember the last things, and cease to be at Enmity : Remember the Fear of God, and be not angry with thy

thy Neighbour. Hast thou sinned, do so no more, but withal pray that former Sins may be forgiven thee. Fly from Sin as from the face of a Serpent; if thou approach, it will bite thee: The Teeth thereof are as the Teeth of Lions, killing the Souls of Men. He that is wash'd from the Dead, and touches him again, what does his washing profit him? So a Man that fasts for his Sins, and does the same again, what avails it to have humbled himself? who will hear his Prayer?

Refr. Deliver us, O Lord, from relapsing into the Sins we have repented of, the Sins we have so often promised to amend: Deliver us from all Malice and Enmity with our Neighbours, and from oppressing the Poor, who have none to defend them. Then may we confidently expect thy Protection, if we serve thee, and love one another. Thou art our Strength, O Lord, whom shall we fear? Thou art our Salvation, of what shall we be afraid? Nothing can hurt us but our own vicious Desires; nothing can endanger us but Disobedience to our God.

Antiphon.

Consider well your Steps, O ye Children of Men, behold who regards you: walk

walk sincerely and walk confidently, for his Rod and Staff are ever at hand to comfort you.

V. Fear not, O ye of little Faith, he is here.

R. Presume not, O ye enclin'd to Folly, he is here.

Let us pray.

O God, who art ever present to all that thou hast made, still watching to improve us, as we grow fit for greater Bounty; keep, we beseech thee, our Eyes continually fixt on thine over us, at once awfully checking our Inclination to Folly, and tenderly encouraging our Pursuit of true Good: Make us always feel our selves under thy sure Protection in our Dangers, and within free reach of thy gracious Ear, for whatever Good we faithfully ask, and use our just Endeavours, according to thy discipline, to attain, through our Lord Jesus Christ thy Son. *Amen.*

Monday *L A U D S.*

Antiphon.

Bless the Lord, O my Soul, and all that is within me, praise his holy Name.

Psalm

Psalm 17.

COME let us sing the Praises of God ; and joyfully recite his Divine Perfections.

His Being is of himself alone ; and no Dependance his eternal Essence knows.

His Knowledge fathoms the extent of all things ; and his Power commands them as he pleases.

His Goodness is supremely Infinite ; and all his glorious Attributes transcendently adorable.

Come, let us sing the Praises of our God ; and joyfully recite his Divine Perfections.

He is the Source of all Felicity ; eternally full of his own unchangeable Bliss.

Before Time began he was ; and when the Sun must lose his Light, his Day will remain the same for ever.

The Heaven of Heavens is the Palace of his Glory ; and all created Nature the Subject of his Dominions.

In his Presence the brightest Seraphins cover their Faces ; and all the blessed Spirits bow down their Heads to his Footstool.

Come let us sing aloud the Prerogatives of our God ; and stretch our utmost Thoughts to exalt his Greatness.

But,

But, O most glorious and dreadful Deity ! how dare we Wretches undertake thy Praises ?

How dare our Sin-polluted Lips pronounce thy Name? or where shall we seek Expressions fit for thee ?

All that we can say is nothing to thy unspeakable Excellencies ; all we can think but a faint Shadow of thy unconceivable Beauties.

Even the Voice of Angels is too low to reach thy Worth ; and their highest Strains fall infinitely short of thee.

Only in this shall thy Servants rejoice ; and all the Powers of our Souls be glad :

That thy self alone art thy own full Praise ; be to thy self thine own Glory.

Live, our great God, eternally encompassed with the Beams of thine own inaccessible Light.

Live our adored Creator, and reign for ever on the Throne of thine own immortal Kingdom.

Glory be the Father, &c.

As it was in the beginning, &c.

Psalm 19.

TOO glorious art thou, O Lord, in thy self ; and thy direct Rays shine too bright for our Eyes.

Yet

Yet may we venture to praise thee in thy Works; and contemplate thee at least reflected from thy Creatures.

In them we may safely behold our mighty Maker; and freely admire the Magnificence of our God.

Heaven and Earth are full of his Greatness; Heaven and Earth were created by his Power:

From him all the Hosts of Angel receive their Being; from him they have the Honour to assist in his Presence.

He kindled Warmth and Brightness in the Sun; and beauteously garnish'd the Firmament with Stars.

He spread the Air, and stor'd it with Flocks of Birds; he gather'd the Waters, and replenish'd them with Shoals of Fishes.

He establish'd the Earth on a firm Foundation, and richly adorn'd it with innumerable Varieties.

Every Element is fill'd with his Blessings; and all the World with his liberal Miracles.

He spake the Word and they were made; he commands and they are still preserv'd.

He governs their Motions in perfect Order; and distributes to each its proper Office

Contriving the whole into one vast Machine ; a spacious Theatre of his own unlimited Greatness.

O glorious Architect of universal Nature ; who disposest all things in number, weight, and measure !

How does thy Wisdom ingage us to admire thee ? how does thy Goodness oblige us to love thee ?

Not for themselves alone, O gracious God, did thy hand produce those happy Spirits :

But to receive in charge thy little Flock ; and conduct them to the Folds of Bliss.

Not for themselves at all, O bounteous Lord ! were the rest of this huge Creation fram'd :

But to sustain our Lives in the Way ; and carry us on to our eternal Home.

O may our Souls first praise thee for themselves ; and employ their whole Power to improve in thy Service.

May we praise thee, O Lord, for all thy Gifts ; but infinitely above all still value the Giver.

May every Blessing be a motive of gratitude ; and every Creature a step of approach towards thee.

So shall we faithfully observe their end ; and happily arrive at ours.

Using them only to entertain us here ;
till our Souls be prepar'd for the Life of Heaven.

Till they become full ripe for thee ;
and then fly away to thy Holy Presence.

Glory be to the Father, &c.

As it was in the beginning, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

HOW admirable is thy Name, O Lord over all the Earth ? how wise and gracious the Counsels of thy Providence ?

After thou hadst thus prepared the World as a House, ready furnisht for Man to inhabit :

Thy mighty hand framed our Bodies of the Dust ; and built them of a shape of Use and Beauty :

Thou didst breath into us the Spirit of Life ; and fit us with Faculties proportionable to our End.

Thou gavest us a Soul to govern our Bodies ; and Reason to command in this our Soul.

Thou revealedst unto us a Law for the improvement of our Reason ; and enabledst us by thy Grace to observe that Law.

Thou

Thou madest us Lords over all thy Creatures ; but little inferiour to thy glorious Angels.

Thou compelledst whole Nature to serve us without Reward ; and invitedst us to love thee for our own Happiness.

Thou designedst us an Age of pure Delights, in that sweet and fruitful Garden ;

Where having led a long and pleasant Life ; thou promisedst to transplant us to thine own Paradise :

All this thou didst, O glorious God ; the full Possessor of universal Bliss !

Not for any need thou hadst of us ; or the least Advantage thou couldst derive from our Being.

All this thou didst, O infinite Goodness, the liberal Bestower of whate'er we possess !

Not for any Merit, alas ! of ours ; or the least Motive we cou'd offer to induce thee :

But for thine own excessive Charity, and the meer Inclination of thine own rich Nature,

That empty we, might receive of thy Fulness ; and be partakers of thy overflowing Bounty.

So sheds the generous Sun his Beams ; and freely scatters them on every side ;

Gilding all the World with his beauteous Light ; and kindly cherishing it with his fruitful Heats.

And so dost thou, and infinitely more, O thou God of infinite more Perfections !

So we confess thou dost to us ; but we, what return have we made to thee ?

Have we well consider'd the end of our Being ; and faithfully comply'd with thy Purpose to save us ?

Ah wretched we ! we neglect thy Holy Rules ; and govern our Actions by Chance and Humour.

We quite forgot our God that made us ; and fill our Heads with Thoughts that undo us.

Pardon, O gracious Lord, our past Ingatitude ; and mercifully direct our time to come.

Teach every Passage of our Lives, how to express an Acknowledgment fit for thy Mercies.

O make our Senfes subject to our Reason, and our Reason entirely obedient unto thee.

O make the whole Creation conspire to thy Honour ; and all that depend on thee joyn together in thy Praise.

This is the only Praise thou expectest from us ; and the whole Honour thou requirest of thy Creatures.

That

That by observing the Order, thou appointest them here, in this lower Region of Motion and Change; we may all grow up to be Happy hereafter, in that State of Permanency and Eternal Rest!

Glory be to the Father, &c.

As it was in the, &c.

Antiphon.

Praise the Lord, O my Soul, and all that is within me, praise his Holy Name.

4 Revelation, the last.

Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things; and for thy Pleasure they are and were created.

Hymn 6.

Hark, my Soul, how every thing Strives to serve our bounteous King; Each a double Tribute pays; Sings its part, and then obeys.

Nature's sweet and chiefest Quire Him with cheerful Notes admire; Chanting every day their Lauds; While the Grove their Song Applauds.

Though their Voices lower be,
 Streams have too their Melody ;
 Night and Day they warbling run,
 Never pause, but still run on.

All the Flowers that gild the Spring,
 Hither their still Musick bring ;
 If Heaven bless them, thankful They
 Smell more sweet, and look more gay.

Only we can scarce afford
 This short Office to our Lord ;
 We, on whom his Bounty flows,
 All things gives, and nothing owes.

Wake for shame, my sluggish Heart,
 Wake, and gladly sing thy part :
 Learn of Birds, and Springs, and Flowers,
 How to use thy nobler Powers.

Call whole Nature to thy Aid,
 Since 'twas He who Nature made ;
 Joyn in one eternal Song,
 Who to one God all belong.

Live for ever glorious Lord !
 Live by all the World ador'd ;
 One in Three, and Three in One,
 Thrice we bow to thee alone.

Antiphon.

The boundless Ocean of Being could not contain its Stream, but overflowed upon pure Nothing; and behold a beauteous World appear'd: Heaven, and Earth, and all therein, from the highest Angel to the least Grain of Dust, altogether the most perfect participation of his Essence.

V. He spake the Word, and they were made.

R. He but commanded, and they were created.

The Prayer.

O Almighty Lord, the only wise and good Creator of the Universe, who madest all Corporeal Nature for the use of Man, and Man for his own Felicity! enlarge our Souls, we beseech thee, humbly to admire and adore thy infinite fulness of Being in thy Self, and thy immense Liberality of it to us; and mercifully carry on the whole Creation to its End, vouchsafing so to order all thy Creatures about us by thy Grace, that they may attain their Perfection in duly serving us, and we ours in eternally enjoying thee, through our Lord Jesus Christ thy Son, *Amen.*

Monday *Vespers.*

*In the Name of the Father, and of the Son,
and of the Holy Ghost.*

*Blessed be the Holy and Undivided Trinity,
Amen.*

Psalm 21.

LET us now consider, O Lord our God; let us thankfully remember what thou art to us.

Thou art the beginning of our Nature; and glorious end of all our Actions.

Thou art the over-flowing Source from whence we spring; and the immense Ocean into which we tend.

Thou art the free Bestower of all we possess; and faithful Promiser of all we hope.

Thou art the strong Sustainer of our Lives; and ready Deliverer from all our Enemies.

Thou art the merciful Scourger of our Sins, and bounteous Rewarder of our Obedience.

Thou art the safe Conductor of our Pilgrimage; and the eternal Rest of weary Souls.

Such

Such Words, alas ! our Narrowness is constrain'd to use ; when we endeavour to speak thy Bounties.

Wider a little can our Thoughts extend ; yet infinitely less than the least of thy Mercies.

Tell us thy self ; one Word of thine expresses more than all the Eloquence of Men and Angels.

Tell us thy self, O thou mild Instructor of the Ignorant ! what thou art to us.

Say to our Souls, thou art our Salvation ; but say it so, that we may hear thee, and feel it so.

Gladly will we run after the Sound of that Voice ; and hope by following it to find thee.

When we have found thee once, O thou Joy of our Hearts ! never let us lose thy sight again.

Never let us turn our Eyes from thee ; but stedily fix them on thy glorious Face.

Suffer us not to go till thou hast given us thy Blessing ; and then may thy Blessing bind us faster unto thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

To know thee, Lord, is the highest Learning ; and to see thy Face the only Happiness.

Ant.] To know our selves is the truest Wisdom ; to see our own Poverty the safest Riches.

Psalm 22.

LE T us now consider, O Lord our God ! let us humbly remember what we are to thee.

We, who, alas ! are nothing in our selves ; what can we be to thy Immensity ?

Thou, who art all things in thine own rich Self ; what canst thou receive from our Poverty ?

This only we are to thee, O great Creator ! the unthankful Objects of all thy Bounties.

This only we are to thee, O dear Redeemer ! the unworthy Cause of all thy Sufferings.

Guilty we committed the Crime, and thou with thine Innocency undertookest the Punishment.

We went astray from the Path of Life ; and thy Mercy came down from Heaven to seek us :

To seek us in the Wilderness where we had lost our selves ; and bring us home to the discipline of thy Love.

Lord what are we that thou shouldst thus regard such poor, and vile, and inconsiderable Wretches !

What

What can our Good-will avail thy Bliss ;
that with so many Charms thou wooest
us to thy Love ?

What can our Malice prejudice thy
Content ; that thou threatnest so violent-
ly if we love thee not ?

Is there not, O my God, Felicity e-
nough in the Sweetness alone of loving
thee ?

Is there not perhaps Misery enough
in living depriv'd of thy blissful Love ?

Yes, yes, dear Lord, and that thou knew-
est ; and that's the only Cause which mo-
ved thy Goodness to court our Affection-
ons.

Thou knewest, we else should cast away
our selves ; by doting on the Follies of
this deceitful World.

Thou knewest the danger of our wil-
ful Nature, and therefore strivest by great-
est Fears and Hopes. And all the wisest
Arts of Love and Bounty, to draw us to
thy self, and endow us with thy King-
dom.

Unhappy we, whose Frowardness re-
quired so strange Proceedings ; to force
upon us our own Salvation !

Happy we, whose Wants have met so
kind a Hand ; that needed but our Em-
ptiness to engage thee to fill us !

Happy we, that our Lord that thus fa-
vours us will at last even give us Himself.

Glory

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

To know our selves is the truest Wisdom ; and to see our own Poverty the safest Riches.

Ant.] Vanity of Vanities, all is Vanity, but the love of God, and hope to enjoy him.

Psalm 23.

Lord, without thee, what's all this World to us ; but a flying Dream of busie Vanities ?

It promises indeed a Paradise of Bliss ; but all it performs is an empty Cloud.

Thine are the Joys that shine fixt as the Stars ; and make the only solid Heaven,

Lord, without thee, what are we to our selves ; but the wretched Causes of our own Ruine ?

We, till thou gavest us Being, were purely Nothing ; and must have remain'd so, hadst not thou made us.

And now thou hast made us, we wholly depend on thee ; and perish immediately if thou forsake us.

Thou,

Thou, without us, art the same All-glorious Essence ; brimful of thy own Eternal Felicity.

Without us, thy Royal Throne stands firm for ever ; and all the Powers of Heaven obey thy Pleasure.

Pity, O gracious Lord, our imperfect Nature ; whose every Circumstance is so contrary to thine.

Thou dwell'st above in the Mansions of Glory ; and we below in Houses of Clay.

Thou art immortal, and thy Day out-lives all Time ; we every Moment go downwards to the Grave.

Thou art immense, and thy Presence fills the Heavens ; but the greatest of us, alas, alas, how little are we !

Two Yards of Air contain us while we live ; and a few Spans of Earth sacrifice us at our Death.

When, O my God, shall these Distances meet together ? when will these Extremities embrace each other ?

We know they were once miraculously joyn'd, in the Sacred Person of thy Eternal Son.

When the King of Heaven stoopt down to Earth, and grafted in his Person the Nature of Man.

We

We hope they once again shall be happily united ; in the blissful Vision of thy glorious Self.

When the Children of the Earth shall be exalted to Heaven ; and made Partakers of the Divine Nature.

But are there no means for us here below ? O thou infinitely high and glorious God !

Is there no way to approach towards thee ; and diminish at least this uncomfortable Distance ?

None but the way of Holy Love ; which none can attain but by thy free Gift.

But how can we Sinners dare to ask thou shouldest love us ; being infinitely unworthy to be call'd thy Servants ;

Let us humbly beg the Grace we may love thee ; who art so many ways worthy of more than our Hearts.

And yet, O dearest Lord, unless thou first love us ; and sweetly draw us by thy gentle Hand :

Never shall we be so happy as to love thee ; or ever be happy unless we do love thee.

O bounteous God ! to all thy Favours add this one ; of making us esteem thee above them all.

Be thou to us our God and all things ; and make us nothing in our own Eyes.

Be

Be thou our whole and everlasting Delight ; and let nothing else be any thing unto us.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Lesson, *Ephes. 6.*

Children obey your Parents in the Lord, for this is right.

Honour thy Father and Mother ; which is the first Commandment with Promise.

That it may be well with thee, and thou mayest live long upon the Earth.

And ye Fathers, provoke not your Children to Wrath, but bring them up in the nurture and admonition of the Lord.

Servants be obedient to your Masters according to the Flesh, with fear and trembling, in singleness of Heart, as unto Christ.

Not with Eye-service as Men-pleasers, but as the Servants of Christ ; doing the Will of God from the Heart ; with good Will doing Service as unto the Lord, and not unto Men ;

Knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be bond or free.

And

And ye Masters do the same things unto them, forbearing Threatning, knowing that your Master also is in Heaven ; neither is there respect of Persons with him.

Hymn 7.

Lord who shall dwell above with thee,
There on thy holy Hill ?
Who shall those glorious Prospects see,
That Heaven with gladness fill ?

Those happy Souls who prize that Life
Above the bravest here ;
Whose greatest Hopes, whose eagereft
Strife,
Is once to settle there.

They use this World, but value that,
That they supremly love ;
They travel through this present State,
But place their Home above.

Lord ! who are they that thus chuse thee,
But those thou first didft chuse ?
To whom thou gav'ft thy Grace most free,
Thy Grace not to abuse.

We of our selves can nothing do,
But all on thee depend ;
Thine is the Work and Wages too,
Thine both the Way and End.

O make us still our Work attend,
And we'll not doubt our **Way** ;
We will not fear a blessed End,
If thou but guide the way.

Glory to thee, O bounteous Lord !
Who giv'st to all things Breath ;
Glory to thee eternal Word !
Who sav'st us by thy Death.

Glory, O blessed Spirit, to Thee,
Who fill'st our Hearts with Love ;
Glory to all the mystick Three,
Who reigns One God above.

Antiphon.

He that framed the Heart of Man, de-
signed it for himself, and bequeath'd it
unquietness till possest of his Maker.

V. Vanity of Vanities, all is Vanity ;
R. But to love our God, and attend his
Service.

The Prayer.

O God, who alone art all in all things
to us, and to whom we are nothing
but wretched Objects of thy Bounty,
which the more it flows upon us, the
more we truly feel our own Emptiness
and

and want of it; encrease, we humbly beseech thee, this happy Sense of thy Servants, by the experience we every day have, how unsatisfactory this World is; and grant that finding it ordain'd by thee to increase and widen, not fill our Capacity, we may make this only Use of all thy Creatures here, to raise and heighten our Desires of thy infinite Self in Eternity, through our Lord Jesus Christ thy Son, who with thee and the holy Ghost, lives and reigns one God World without end, *Amen.*

Monday *Compline.*

Antiphon.

All thy Ways, O Lord, are Mercy and Wisdom.

Ant. And all thy Counsels tend to our Happiness.

Psalm 24.

MY God, in every thing I see thy Hand; in every Passage thy gracious Providence. Thou wisely governest the House thou hast built; and preventest with thy Mercies all our Wants.

Thou

Thou callest us up in the early Morning, and givest us Light by the Beams of thy Sun.

To labour every one in their proper Office ; and fill the little place appointed them in the World.

Thou providest a Rest for our weary Evening ; and favourest our Sleep with a shady Darkness.

To refresh our Bodies in the Peace of Night ; and save the waste of our decaying Spirits.

Again thou awakest our drowsie Eyes ; and bid'st us return to our daily Task.

Thus has thy Wisdom mixt our Life ; and beauteously interwoven it of Rest and Work.

Whose mutual Changes sweeten each other ; and both prepare us for our greatest Duty :

Of finishing here the Work of our Salvation ; to rest hereafter in thy Holy Place.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 25.

Lord, how thy Bounty gives us all things else, with a large and open Hand !

Our Fields at once are cover'd with Corn ; and our Trees bow under the weight of their Fruit.

At once thou fillest our Magazines with Plenty ; and sendest whole Showers of other Blessings.

Only our Time thou distillest by Drops and never givest us two Moments at once.

But takest away one when thou lendest another ; to teach us the price of so rich a Jewel.

That we may learn to value every Hour ; and not childishly spend them on empty Trifles :

Much less maliciously murder whole Days ; in pursuing a Course of Sin and Shame.

Lord, as thou hast taught our Ignorance ; so let thy Grace enable our Weakness ;

Wisely to manage the time thou givest us ; and still press on to new degrees of Improvement.

That with our few , but well-spent Years, we may purchase to our selves a blest Eternity.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 26.

IT was thy Mercy too, O gracious Lord,
To dispense by Parcels our Portion of
Time ;

That the succeeding Day may learn to
grow wise, and correct its Faults by expe-
rience of the past.

Else were our Being all at once ; as it
shall be in the next eternal Life.

Our Sins would have here no power to
be repented of ; and then alas ! how de-
sperate are we ?

We, who are born in the way of Mi-
fery ; and unless we change can never be
happy.

We, who so often wilfully go astray ;
and unless we return, must perish for e-
ver.

O Thou, in whose indulgent Hands
are both our Time and our Eternity !

Whose Providence gives every Minute
of our Life ; and governs the fatal Period
of our Death !

O make us every Evening still provide,
to pass with Comfort that important
Hour.

Make us still ballance our Account for
Heaven ; and strive to encrease our Treas-
ures with thee.

That

That if we rise no more to our Acquaintance here; we may joyfully awake among thy blessed Angels.

There to unite our Hymns with theirs; and joyn altogether in one full Quire.

Glory be to the Father, &c.

As it was in the beginning, &c.

Hymn 8.

NOW my Soul the Day is gone,
Which in the Morn was thine ;
Now its Glass no more shall run,
Its Sun no longer shine.

True alas ! the Day is gone,
O were it only so :
Is't not lost as well as done ?
Cast up thy Counts and know.

Are we so much nearer Heaven,
As to the Grave we bow ?
Has our Sorrow made all even,
And clear'd the Debts we owe ?

From what Vice have we refrain'd,
To break the Course of Sin ?
What new Virtue have we gain'd,
To make us rich within ?

Time is well bestow'd on those,
Who well their Time bestow ;
Whose main Concern still forward goes,
Whose Hopes still riper grow.

Who, whene're the Clocks proclaim
Another Hour is past ;
Have an Art to set their Aim,
And Thoughts upon their last ;

That their last and happy Hour,
Which brings them to their home ;
Where they sing and bless the Power,
That made them thither come.

O my God of Life and Death,
The Ever-living King !
Since thou giv'st to all their Breath,
May all thy Glory sing.

Glory, Honour, Power, and Praise
To the mysterious Three ;
As at first beginning was,
May now and ever be.

Lesson, *Ephes. 4. 26.*

BE angry, but sin not ; let not the Sun
go down upon your Wrath.
Neither give place to the Devil.

Let

Let him that stole steal no more; but rather let him labour, working with his Hands the thing which is good, that he may have to give to him that needeth.

Let no corrupt Communication proceed out of your Mouth, but that which is good to the use of edifying, that it may minister Grace to the Hearers.

And grieve not the Holy Spirit of God, whereby you are sealed unto the Day of Redemption.

Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice.

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Antiphon.

Happily ends the Day whose Evils end with it, cancell'd by just Contrition; happily begins the Night which is introduc'd with Aspirations to eternal Rest.

V. The Day is thine, and the Night is thine,

R. Lord, may thy Grace through both breed us up also to be thine.

The Prayer.

O Go d, whose gracious Providence vouchsafes to put us frequently in mind of our own and the World's last End, by burying every Day in the silent Grave of Night; sweeten, we humbly beseech thee, and render familiar to our Expectation, those terrible Periods of Time, by our constant due use of this, to even our Accounts with thee, and fit our selves for Sleep, with a devout Composure of our Souls to their eternal Rest: And grant that our yielding so often, and so easily at the Summons of our drowsie Humours, to suspend for some Hours all Operations of the whole Man, may teach our Souls to reflect themselves into a more reasonable Willingness, when ever thou call'st us to leave our Bodies in the Bed of Dust, and] pass into the state of their own perfect and ever-waking Activity and Bliss, heighten'd by sure Hopes of a compleatly glorifying Resurrection, through our Lord Jesus Christ thy Son; who with thee and the Holy Ghost, liveth and reigneth one God world without end, *Amen.*

Tuesday MATTINS.

Introduction.

*In the Name of the Father, and of the Son,
and of the Holy Ghost.*

Invitatory.

*Come let us Adore our God that preserves us.
Come let us Adore our God that preserves us.*

Psalm 27.

From thee, O Lord, we derive our Being, and from the same Goodness our continuance to be: If thou withdrawest thy Hand but a Moment, we instantly return to our first Nothing.

Come let us Adore our God that preserves us.

From all our Enemies his Providence defends us, and covers our Heads in the day of Danger; he sends in his Grace to relieve our Weakness, and disappoints the Temptations that threaten to undo us.

Come let us Adore our God that preserves us.

Here his Almighty Power sustains our Life, and mercifully allows us space to repent,

repent, that by well-employing the Time he lends us, we may wisely provide for our own Eternity.

Come let us Adore our God that preserves us.

He still repeats his Blessings to us, and shall we neglect our Duty to him? he freely bestows on us all our Day, and shall we not spend half an Hour in his Service?

Come let us Adore our God that preserves us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end, Amen.

Hymn 9.

Come let's adore the gracious Hand,
That brought us to this Light;
That gave his Angels strict command,
To be our Guard this Night.

When we laid down our weary Head,
And Sleep seal'd up our Eye;
They stood, and watcht about our Bed,
And let no harm come nigh.

Now we are up they still go on,
 And guide us through the Day ;
 They never leave their Charge alone,
 Whate're besets our Way.

And O my Soul, how many Snares
 Lie spread before our Feet ?
 In all our Joys, in all our Cares,
 Some Danger still we meet.

Sometimes the Sin does us o'ertake,
 And on our Weakness win ;
 Sometimes our selves our Ruin make,
 And we o'ertake the Sin.

O save us, Lord, from all those Darts,
 That seek our Souls to slay ;
 Save us from us, and our false Hearts,
 Leaſt we our selves betray.

Save us, O Lord, to thee we cry,
 From whom all Blessings spring :
 We on thy Grace alone rely,
 Alone thy Glory sing.

Glory to thee, eternal Lord,
 Thrice blessed Three in One ;
 Thy Name at all times be ador'd,
 Till Time it self be done.

Antiphon.

If we receive all we have of God,
why do we boast as if we had it of our
selves?

Psalm 28.

NOT unto us, O Lord, not unto us ;
but to thine own blest Name give
all the Glory.

When we have apply'd our utmost
Cares ; and used all the Diligence that
lies in our power :

What can we do but look up to thee ;
and second our Endeavours with Prayers
for thy Blessing ?

When we have implor'd thy gracious
Mercy ; and offer'd thee our dearest Sa-
crifice to obtain it :

What can we do but submit our Hopes ;
and expect the Event from thy own free
Goodness ?

We know , and thou thy self hast
taught us ; unless thou defendest the Ci-
ty, the Guard watches in vain.

We know, and our own Experience
tells us ; unless thou reach forth thy hand,
we are presently in danger of sinking.

Every Moment of our Day subsists by
thee ; and every Step we take moves by
thy Strength.

Even the Line we now repeat must beg its Breath of thee ; and stop if thou denyest it.

If thou denyest it, who can compel thy Will ; or call in question thy Decrees ?

Are we not all thy Creatures, O gracious God ! and as helpless Children hanging on the Breast of Providence ?

Are we not all as Clay in thy Hands ; to frame us into Vessels of what use thou pleasest ?

Behold, we confess, O Lord, in thee we live ; in thee we move, in thee we have our Being.

All our Sufficiency proceeds from thee ; and all our Success depends on thy Favour.

Others may tell us the way we should go ; but thou alone canst enable us to walk.

Others may tell us the way ; but even they must first be taught by thee.

Should we, O Lord, presume to divide thy Grace ; and proudly challenge any Share to our selves :

Thy mighty Truth stands up against us ; and our own Infirmities plainly confute us.

Shouldst thou severely examine our Hearts ; and ask who works all their Actions in them ;

Sure

Sure we must needs bow down our Heads; and from our low Dust humbly say :

Nothing are we, O Lord, but what thou hast made us; nothing have we but what thou hast given us.

Only our Sins are intirely our own; which O may thy Grace extinguish for ever.

O may all Self-presumption die in us; and our whole Confidence live only in thee.

May even our Frailities make us more strong; and our being nothing teach us to be humble.

So shall thy Power, O Lord, be magnify'd in our Weakness; and thy Mercy triumph in relief of our Misery.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

If we receive all we have of God, why do we boast as if we had it of our selves?

Ant.] God is my Saviour, whom should I fear? God is my Protector, of what should I be afraid?

Psalm 29.

THUS we depend, and happy we in this Dependance ; did we but know our own true Interest.

We, and our whole Concerns are deposited with God ; and where can we find a better Hand to ensure them ?

Is he not wise enough to chuse Safety for us ; who disposes all Nature in so admirable an Order ?

Has he not power enough to go thorow with his Purpose ; who commands the Wills of Men and Angels ?

Wants he perhaps an Inclination to favour us ; who desires our Felicity more than our own Hearts can do ?

He feeds the Fow's of the Air ; and curiously cloaths the Lillies of the Field.

And without his Providence not a Sparrow falls to the Ground ; and shall we distrust his Care for his Children ?

Under his Government we have lived all this whle ; and can we now suspect he'll forsake us ?

He has shewn his Bounty by extraordinary Graces ; and will he deny us his lesser Blessings ?

He hath freely bestow'd on us his dearest Son ; how shall he not with him give all things else ?

All

All that are truly useful to carry us on our way ; and bring us at length to his eternal Rest ?

If our Necessities be the effect of our Folly ; we must not presume he'll maintain us in our Sins.

Rather we shou'd strive to moderate our Appetites ; and correct those Vices that have bred these Miseries.

But if our Wants be innocent and pressing ; he'll sooner do a Miracle than break his Word.

His Word, which he has so solemnly engag'd ; so often prov'd by a thousand Experiments.

Ask but the former Ages, and they will tell you the Wonders he wrought in favour of his Servants.

He multiply'd the Oyl in the Widow's Cruse ; and fed his Prophet by the Service of a Raven.

He dry'd the Sea into a Path for his People ; and melted the Rocks to refresh their Thirst.

He made his Angels Stewards of their Provision ; and nourished them in the Wilderness with the Bread of Heaven.

Still, O my God, thy eternal Charity retains the same Affections for those that rely on thee.

Still thy All-seeing Wisdom governs the World ; with the same immense, unalterable Goodness.

Nay surely now the Streams of thy Mercy run more strong ; and have wrought to themselves a larger Channel.

Since thou broughtest down the Waters from above the Heavens ; and openedest in thine own Body a Spring of Life.

A Spring of Pleasures of Joy and Bliss, to revive our Hearts ; and overflow them with a Torrent of everlasting Jubilees.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

God is my Saviour, whom shall I fear ?
God is my Protector, of whom shall I be afraid ?

Ant.] Seek ye first the Kingdom of God, and all these things shall be added unto you.

Psalm 30.

LET us then sit down in Peace, O my Soul ; and rest secure in the Providence of God.

Let us not disturb the Order of those Mercies ; which our God hath design'd us in his eternal Counsels.

Every

Every Accident may be turn'd into Virtue ; and every Virtue is a step to our glorious End.

If our Affairs succeed, let us praise our great Benefactor ; and think what he'll give us hereafter, who so favours us here.

If they miscarry, let us yield to the Will of Heaven ; and learn by our Crosses in this World, to betake us to the other.

Whatever happens, let this be our constant Rule ; to provide for the future Life, and to be contented with this.

Shall not we patiently accept a little Evil from him, that has given us so much Good ?

Shall the being without some one thing we need not, more sensibly affect us, than the having all we need ?

Ingrateful we ! the common Benefits we all enjoy, deserve the Thanksgiving of a whole Life.

The Air we breath in, the Sun that shines upon us ; the Water and the Earth that so faithfully serve us :

The exercise of our Senses, and the use of our Wits, if not in Excellence, at least in some degree :

All these, O Lord, thou generally givest to the Good and to the Bad ; and for the least of these none can praise thee enough.

What

What shall we say to those high supernatural Blessings; The Son of God to redeem us, and Heaven to reward us?

What shall we say? can we yet complain, because some few perhaps are more prosperous than we?

Had we some desperate Canker breeding on our Face, or noisome Leprosie spreading over our Skin:

(These, we must confess, are incident to our Nature; and more than these due to our Sins.)

What would we give to be as now we are? how gladly change for a moderate Affliction?

'Tis but interpreting our worst Condition well; and we find Motives enough for our Gratitude to God.

'Tis but interpreting our best Condition frowardly; and we find Defects enough to think our selves miserable.

Did we adore as we ought the Wisdom of God; we should easily trust him to rule his own World.

Could we understand the secret Character of his Decrees, we should read in each Syllable a perfect Harmony.

Teach us, O thou blest Enlightner of our Minds; teach us to expound thy Actions in a fair Sense.

Still let us construe the Afflictions thou sendest us; as meant to correct, not to destroy us:

To

To prevent some Sin, or beget some Vertue in us; and when we need our Crosses no longer, thou'l take them away.

Meanwhile, O gracious Lord, make us wait thy Time; and not impatiently prescribe Limits to thee.

Make us rejoice that our Lots are in thy Hands; but, O let thy Mercy chuse favourably for us.

Dispose as thou pleasest our Condition here; only our Portion hereafter let it be with thy Blessed.

Glory be the Father, &c.

As it was in the beginning, &c.

Antiphon.

Seek first the Kingdom of God, and all things else shall be added unto you.

First Lesson.

TRUST in our Lord with all thy Heart; and lean not to thy own understanding. In all thy Ways think on him, and he will direct thy Paths. Be not wise in thine own Conceit; fear God, and depart from Evil: The greater thou art, the more humble thou shouldst be; seek not the things that are too high for thee, nor search into those above thy Strength; but the thing that God has commanded thee,

thee, that do thou ; and in many of his Works be not thou curious, since it is not necessary for thee to see with thine Eyes those things that are hidden. Lay up thy Treasure according to the Commandments of the Most High, and it shall profit thee more than Gold. Shut up Alms in thy Storehouses , and it shall deliver thee from all Affliction : It shall fight for thee against the Enemy better than a mighty Shield and strong Spear : In all thy Gifts shew a chearful Countenance, and pay thy Tythes with gladness. Give to the Highest according to what he has given thee, and with a good Eye give according to the Ability of thy Hands ; for the Lord is thy Rewarder, and he will repay thee seven times as much. When a Man's ways please the Lord, he maketh even his Enemies to be at Peace with him. The Heart of Man deviseth his way , but the Lord directeth his steps. He that is patient is better than he that is strong ; and he that rules over his Mind, than he that conquers Cities. There is no Wisdom, nor Understanding , nor Council against the Lord.

Ref.] Well may we give thee, O Lord, some part of that we have, since we receiv'd from thee all we have ; well may we

we give with gladness to thee, since thy Bounty rewards us with so great Advantage. O make us still mistrust our selves, and with an humble Confidence relie on thee. Without thy Blessing our Labour is in vain, and against thy Decrees no Policy can succeed ; but if we humbly submit to thee, thou wilt direct us ; if we keep thy Commandments, thou wilt defend us.

Second Lesson.

When thou comest to serve the Lord, prepare thy Soul for Temptation ; cleave unto him, and depart not away, that thou mayest be increased at thy last End. Whatever is brought upon thee, take cheerfully, and be patient when thou art changed to a low Estate ; For Gold is try'd in the Fire, and acceptable Men in the Furnace of Adversity. Believe in God, and he will help thee ; order thy way aright, and trust in him. Ye that fear the Lord, wait for his Mercy, and go not aside, lest ye fall ; ye that fear the Lord, believe him , and your Reward shall not fail : Ye that fear the Lord, hope for Good, and for everlasting Joy and Mercy. Look at the Generations of old, and see, did ever any trust in the Lord , and was confounded,

ded, or did any abide in his Fear and was forsaken? Or whom did he ever despise that call'd upon him? For the Lord is full of Compassion and Mercy, Long-suffering, and very pitiful, and forgiveth Sins, and saveth in time of Affliction. Woe to the fearful Hearts, and faint Hands, and the Sinner that goeth two ways. Woe to them that are faint-hearted, who believe not God, and therefore shall not be defended.

Ref.] Teach us, O gracious Lord, to begin our Works with Fear, and to go on with Obedience, and finish them with Love, and after all, sit humbly down in hope, and with a chearful Confidence look up to thee, whose Promises are faithful, and Rewards infinite. All this we may do for Men, and yet they fail us; we may fear and obey, and they forget our Service; we may love, and hope, and yet they neglect our Affections; only thou, O Lord our God, whom we no way can benefit, dost every way oblige us.

Third Lesson.

Because Sentence against an Evil-doer is not speedily executed, therefore the Hearts of the Sons of Men are fully set in them to do Evil. But tho' a Sinner sin an hundred times, and his Days be prolonged, I know it shall be well with them that fear the Lord. There are just Men to whom it happeneth according to the Works of the Wicked, and there are Wicked to whom it happeneth according to the Works of the Righteous. The Righteous and the Wise are in the Hands of God, yet no Man knoweth either Love or Hatred by all that is before him; because all things come alike to all, and there is one Event to the Righteous and to the Wicked, to the Good, and to the Clean, and to the Unclean; as is the Good so is the Sinner, and he that Sweareth as he that feareth an Oath: Yea also the Hearts of the Sons of Men are full of Evil, and Madness is in their Hearts while they live, and after that they go to the Dead. I returned and saw under the Sun, that the Race is not to the Swift, nor the Battel to the Strong, neither yet Bread to the Wise, nor Riches to Men of Understanding, nor Favour to Men of Skill, but

Time

Time and Chance happeneth to them all.

Resp.] And sure 'tis fit it should be so, for what can infinite Power and Goodness do but that which is best? Lord, I adore thy Providence which scatters these temporal things with a seeming Negligence, as Trifles of so little importance, that they signifie neither Love nor Hatred. Nothing indeed but Heaven is considerable; nothing but Eternity deserves our Esteem. Fix thou our Steps, O Lord, that we stagger not at the uneven Motions of the World; but steddingly go on to our glorious Home; neither censuring our Journey by the Weather we meet with, nor turning out of the way for any Accident that befals us.

Antiphon.

I saw the bright Sun shew his flaming Eyes, and behold a thousand Rays fill'd the Air, and beauteously gilded the Earth. His glorious Face but masks it self in a Cloud, and immediately they vanisht away, and their Place was to be found no more; and I said, Such, O my God, is the stability of every Creature.

V. Even the Line we now repeat must beg its breath from thee,

R. And stop if thou deniest it.

The

The Prayer.

O God, the eternal Source and Necessity of Being, on whose free overflowing that of the whole Creation every Moment depends! strike, we beseech thee, our Hearts with a continual Dread and Reverence of thy absolute Dominion, which should it but never so little suspend thy Bounty, we should instantly vanish into nothing; and grant that as we know thou preferrest this World to grow daily riper for the other, to which thou hast ordain'd it, we may by thy Grace so husband our Time here, as in the next Life to possess thy Eternity, through our Lord Jesus Christ, who liveth, &c.

Tuesday *Lauds.*

Praise our Lord, O my Soul, and all that is within thee, praise his Holy Name.

Psalm 31.

B E thou eternally ador'd, O God of our Salvation; and may thy Praises be sung by thy Servants for ever.

When

When our first Parents had disobey'd
thy Precepts ; to the ruine of themselves
and their whole Posterity.

Thy Mercy immediately provided a
Remedy ; and graciously promised a pow-
erful Redeemer.

A Redeemer that should conquer Sin
and Death ; and crush in pieces the Ser-
pent's Head.

A Redeemer that should fully repair the
Breaches of Mankind ; and render our
Condition better than before.

Enlightening our Eyes with a clearer
View of those excellent Truths that be-
long to our Peace ;

And supporting our Nature with a
stronger Grace , to bear us safely on thro'
all Encounters ;

Till we arrive at the Land of Rest ;
and be receiv'd for ever into that glori-
ous Kingdom.

O blessed Jesus ! our Strength and
Guide ; who knowest and pitiest our weak
Capacities ;

Who in thy tender Care hast contri-
ved such means ; that nothing can undo
us but our own Perverseness ;

How easie hast thou made the Way to
Heaven ; how light the Burthen thou lay-
est on thy Followers ?

Tis but to love thee our greatest Benefactor ; and we perfectly fulfill every Branch of thy Law.

Tis but desiring to see thee, our supreme Beatitude ; and we are sure to possess an Eternity of Joy.

Blessed, O my God, be the Wisdom of thy Providence ; which alone knows the way to draw Good out of Evil.

Which not only restores us to our first degree ; but makes even our Fall rebound us to a greater height.

Lord, as thy Goodness turns all things to the advantage of thy Elect ; O may thy Elect praise thy Goodness in all things.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 32.

Admirable, O Lord, wert thou in thy merciful Promises ; but infinitely more in thy wonderful Performance.

Thou didst not depute an Angel to supply thy Place ; nor entrust so tender a Work to the management of a Seraphim.

But thy Self didst bow the Heavens, and come down ; and with thy own blest Hands work our Redemption.

• *Thy*

Thy Self didst take upon thee our frail Nature ; and vouchsafe to be born of an humble Virgin.

Condescending to the weakness of a Child ; a Child whose Parents were poor, and uneiteem'd in the World.

Not declining the mean Entertainment of a Stable ; O how unfit for the Birth of the King of Heaven !

But contenting thy self with the Cradle of a Manger ; and the uneasie Lodging of a Bed of Straw.

Refusing the soft accommodation of the Rich ; to undergo the Inconveniencies of a poor Stranger.

Only the faithful *Joseph* stood waiting on thee ; and provided, as he was able, for his helpless Family.

Only thy pious Mother dearly embrac'd thee ; and wrapt thy tender Limbs in little Clouts.

Wonder, O Heavens ! and be amaz'd, O Earth ! and every Creature humbly bow your Heads.

Bow and admire this incomparable Mystery ; The Word was made Flesh, and dwelt among us.

But most of all we, who are most concern'd, the banisht Children of unfortunate *Adam*.

Let us bow down our Faces to the Dust ; and prostrate adore so unspeakable a Mercy.

Behold

Behold thus low my Saviour stoopt for me ; to check the Pride of my corrupted Nature.

Behold thus low he stoopt to take me from the Ground ; and raise me to the Felicities of his own Kingdom.

Lift up thy Voice with Joy, O my Soul ; and sing Hosanna to the new-born Jesus.

Call all the blessed Angels to celebrate his Birth ; and repeat afresh that Heavenly Anthem ;

Glory be to God on high, on Earth Peace, Good-will towards Men.

Lift up thy Voice aloud, O my Soul ; and to the Quires of Heaven joyn the Musick of the Church.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 33.

R EJOYCE all you faithful Nations of the Earth ; when you hear the sweet Name of our dear Redeemer.

Rejoyce, and with your bended Knees and Hearts, adore the blessed Jesus.

He is the Son of the Ever-living God ; equally participating the Glories of his Father.

He is that great *Messias* whom the Prophets foretold ; and all the ancient Saints so long expected.

At

At length in fulness of Time he came; to visit in Person our miserable World.

He came with his hands full of Miracles; and every Miracle full of Mercies.

He made the crooked become streight; and the lame to walk, and leap for Joy.

He open'd the Ears of the Deaf to hear; and gave sight to them that were born blind.

He loosen'd the Tongues of the dumb to speak; O may he govern ours to sing his Praise!

He cleansed the Lepers with a Word of his Mouth; and heal'd their Diseases who but toucht his Garment.

To the Poor he reveal'd the Treasures of his Gospel; and taught the Simple the Mysteries of his Kingdom.

He cast out Devils by the Command of his Will; and forc'd them to confess and adore his Person.

He raised the Dead from the Grave to Life; that was four Days bury'd and corrupted.

Nay even himself being slain for us upon the Cross; and his Tomb made fast and secur'd with a Guard:

He rais'd again by his own victorious Power; and carry'd up our Nature to the highest Heavens.

All these stupendious Signs, O glorious Jesus! were done by the hand of thy Almighty Mercy.

To witness thy Truth with the Seal of Heaven; and endear thy Precepts with obliging Miracles.

That thus ingag'd we might believe in thee; and obeying thy Law, be eternally saved.

O let not all this Love, dear Lord, be lost; by so many Tokens so kindly prest.

One Miracle more we humbly beg; but one as strange and hard as ail the rest.

Soften our stony Hearts; into a tender Sense of thy great Goodnes, and their own true Duty.

Raise our dead Spirits from this heavy Earth; to dwell with thee in the Land of the Living.

That as we here admire thy bounteous Power; and daily sing the Wonders of thy Grace:-

We may hereafter adore thy blessed Self; and sing eternally the Wonders of thy Glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

Jude 24, 25.

Now unto him that is able to keep us from falling ; and to present you faultless before the Presence of his Glory with exceeding Joy ;

To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and for evermore, *Amen.*

Hymn 10.

LET others take their course,
And sing what Name they please ;
Let Wealth or Beauty be their Theme,
Such empty Sounds as these.

For me, I'll ne'er admire
A Lump of burnisht Clay ;
How're it shines, it is but Dust,
And shall to Dust decay.

Sweet Jesus ! is the Name
My Song shall still adore ;
Sweet Jesus is the charming Word,
That does my Life restore.

Wherfore to thee bright Name,
Behold thus low I bow ;
And thus again ; yet is all this
Far les than what I owe.

Down

Down then, down both my Knees,
Still lower to the Ground ;
Whilst with mine Eyes and Voice lift up,
Aloud these Lines do sound.

Live glorious King of Heaven,
By all thy Heaven ador'd ;
Live gracious Saviour of the World,
Our chief and only Lord.

Live, and for ever may
Thy Throne establisht be ;
For ever may all Hearts and Tongues
Sing Hymns of Praise to Thee.

Antiphon.

Behold, our faithful Lord has remembred his Word, he has rais'd up amongst us the long-expected Prophet like *Moses*, and put his Word into his Mouth, and he hath taught us.

V. He has led us out of the Bondage of *Egypt*,

R. And made us a way to the true Land of *Canaan*.

The Prayer.

O God, who to preserve in reach of Happiness those whom thou prefer-

vest in Being, sentest down in the fulness of Time, (as thy Mercy ancient, as our Misery promised,) the true *Messias*, to save the World from the Ruine into which *Adam's* Fall had plung'd it; fill our Souls, we beseech thee, through deep Admiration at this thy excessive Bounty, with an over-flowing Love of thy self, infinitely fuller of thy Goodness than can be exprest; and grant that this Love to us may so powerfully endear to us our Heavenly Master's gracious Precepts and Example, that our perfect observing them may raise reciprocally this thy Love, till it fit us for our only Bliss, the eternal Enjoyment of thee, thro' our Lord Jesus Christ, *Amen.*

Tuesday *Vespers.**Psalm 34.*

Speak no more proudly, vain Dust; nor provoke any longer the living God.

Seal up thy Lips in humble Silence; and tremblingly remember his dreadful Judgments.

Remember how the Earth open'd it self; and swallow'd up alive so many Thousands.

Re-

Remember how the Clouds rain'd Fire and Brimstone ; and bury'd whole Cities in their own Ashes.

Remember how the general Deluge o'er-spread the World ; and swept away almost all Mankind.

Remember, and ask the Cause of all this Ruine ; and tell it aloud to the bold Offender.

Tell him 'twas Sin, and such as his, that drew upon them so swift Destruction.

Sin threw the Angels down from Heaven ; and chain'd them up in Eternal Darkness.

Sin banish'd *Adam* out of Paradise ; and turn'd that delicious Garden into a Field of Weeds.

O God, how terrible is thy mighty Arm, when thou stretchest it to be avenged on thine Enemies !

O Sin, how fatal is thy desperate Malice ; that puls on our Heads all the Thunder of Heaven !

O my Soul, how dull and sensless are we ; to sleep secure as if all were safe !

Can we repeat these amazing Truths ; and not tremble at the Wrath of the Divine Justice ?

Can we consider the deplorable End of Sinners ; and still go on in the ways of Sin ?

Even while we sing thy Praises, O glorious Lord ! our very Duty should fear before thee.

Still may our Consciences cry aloud within us ; Dare you commit this Evil, and sin against your God ?

Dare you commit this Evil, and undo your selves ; and plunge your own Souls into everlasting Torments ?

Forbid so rash a Madness, gracious Lord ; and make thy Judgments on others Mercies to us.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 35:

Wipe away the Tears from thine Eyes, O my Soul ; and clear thy Heart from all Clouds of Despair.

What's thus infinite in Power to punish ; is full as infinite in Goodness to save us.

How often have we broke his Divine Commands ? yet still his Earth sustains, and serves us.

How often have we abus'd his fulness of Bread ? yet still his Clouds shower Plenty upon us.

Himself with his own Almighty Word confin'd the Waters ; and sharply reprov'd their officiousness to destroy.

Hitherto

Hitherto shall you come, and no farther ; and here will I stay your proud Waves.

Only the Ambitious Angels find no forgiveness ; because their Obstinacy refuses to seek it.

Else could those Rebel Spirits disclaim their Crimes, and turn again to obey their Maker ;

His Clemency would soon revoke their Sentence ; and restore them to shine in their first bright Seats.

But O ! the Excess of Bounty vouchsafed to *Adam* ; and to us Dust and Ashes his Posterity.

For whom the Sovereign King of Heaven humbled himself to descend upon Earth :

Leading a poor laborious Life ; and suffering a painful ignominious Death.

Only to teach us how to live, and how to die ; and what to do, and what to aim at in both.

Thy Mercies, Lord, are above all thy Works ; and this above all thy Mercies.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Who is like unto thee, O Lord, among the Gods, who is like thee amiable in Mercies ?

Ant. Dreadful art thou, Lord, in the Terror of thy Judgments, but infinitely more amiable in the sweetness of thy Mercies.

Psalm 36.

STILL let us sing the Mercies of our God; and hold and shake a little longer this sweet Key.

When we alas! lay bury'd in the Abyss of Nothing; his own free Goodness first brought us into Being.

He fashion'd our Limbs in our Mother's Womb; and fill'd our Nurse's Breast with Milk.

He enlarrg'd our little Steps when we began to go; and carefully preserved our helpless Infancy.

Commanding even his Angels to bear us in their Hands; lest we dash our Feet against a Stone.

How many Dangers have we happily escap'd? and not one of them but was govern'd by his Providence.

How many Blessings do we daily receive? and not one of them but proceeds from his Bounty.

He provided Tutors to instruct our Youth; and plant in our tender Minds the Seeds of Virtue.

He appointed Pastors to feed our Souls ;
and safely guide them in the Ways of
Bliss.

He founded his Church on an immove-
able Rock ; to render our Faith firm and
secure.

He seal'd his Love with Sacraments of
Grace ; to breed and nourish us up in the
Life of Charity.

All this thou hast done, O merciful
Lord ! the Wise Disposer of Heaven and
Earth.

All this thou hast done, and still goest
on, by infinite Ways, to gain us to thy
Love.

Thou commandest us to ask, and pro-
mifest to grant ; thou invitest us to seek,
and assurest us to find.

Thou vouchsafest even thy self, to stand
at the Door and knock ; and if we open
thou enterest, and fillest our Hearts with
Joy.

If we forget thee, thou renewest a-
fresh our Memory ; if we fly from thee,
thou still findest some means to recal us.

If we defer our Amendment, thou pa-
tiently stayest for us ; and when we re-
turn, thou openest thy Arms to embrace
us.

Surely, O my God ! from all Eternity
thou hast cast thy gracious Eye upon us.

Surely thy merciful Hand has sign'd our Lot; and markt us out for thy everlasting Favours.

We know thy Ways are in the deep Abyss; and none can found the bottom of thy Counfels.

Yet may we safely look on the flowing Streams; and gather this Comfort from their gentle Course.

When we were not, thou dearly lovedst us; thou wilt not forsake us now we strive to love thee.

When we had lost our Way, thou soughtest after us; thou wilt not refuse us now we seek after thee.

Lord, all we have is derived from thee; all that we can expect can come from none but thy self.

Accomplish thine own blest Purpose in us; and finish these happy Beginnings towards us.

For our Hopes are great, thou hast chosen us to thy Glory; since already thou hast so kindly dispos'd us by thy Grace.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Dreadful art thou, O Lord, in the Terror of thy Judgments; but infinitely more amiable in the Sweetness of thy Mercies;

Rom.

Rom. 13.

LET every Soul be subject to the higher Powers ; for there is no Power but of God : The Powers that be are ordained of God.

Whosoever therefore resisteth the Power, resisteth the Ordinance of God ; and they that resist shall receive to themselves Damnation.

For Rulers are not a Terror to Good Works, but to the Evil ; wilt thou then not be afraid of the Powers ? do that which is good, and thou shalt have Praise of the same.

For he is the Minister of God to thee for good. But if thou do that which is Evil, be afraid ; for he beareth not the Sword in vain : For he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.

Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake.

For for this Cause pay you Tribute also.

Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

Owe no Man any thing but to love one another ; for he that loveth another hath fulfilled the Law.

Hymn

Hymn 11.

FAin would my Thoughts fly up to thee,
 Thy Peace dear Lord to find ;
 But when **I** offer, still the World
 Lays Clogs upon my Mind.

Sometimes I climb a little way,
 And thence look down below ;
 How nothing there do all things seem,
 That here make such a Show.

Then round about I turn my Eyes,
 To feast my hungry Sight ;
 I meet with Heaven in every thing,
 In every thing Delight.

I see thy Wisdom ruling all,
 And it with Joy admire ;
I see my self among such Hopes,
 As set my Heart on fire.

When **I** have thus triumph'd a while,
 And think to build my Nest ;
 Some cross Conceit comes fluttering by,
 And interrupts my Rest.

Then to the Earth again I fall,
 And from my low Dust cry ;
 'Twas not in my Wing, Lord, but thine,
 That I got up so high.

And

And now my Lord ! whether I rise,
Or still lie down in Dust ;
Both I submit to thy blest Will,
In both on thee I trust.

Guide thou my Way who art thy self,
My everlasting End ;
That every Step or swift, or slow,
Still to thy self may tend.

To Father, Son, and Holy Ghost,
One consubstantial Three,
All highest Praise, all humblest Thanks,
Now, and for ever be. *Amen.*

Antiphon.

What Heart can resist the great King of
Kings, terrible and amiable, and mighti-
ly shewing both, in glorious Miracles of
Vengeance and Love ?

V. His Right-hand holds out a Golden
Scepter,
R. And his Left a flaming Sword.

The Prayer.

O God, who by Hopes and Fears, the
main Swayers of our Nature here,
haft graciously provided to counterpoise
our Weight downwards, and sustain our
faint

faint Progress up to thee in thy Kingdom ! Grant, we humbly beseech thee, that the many notorious Examples of thy dreadful Judgments on obstinate and incorrigible Sinners, may strongly over-awe our Vices and Impenitence, and thy many more Instances of Indulgence and Mercy to the Penitent, and truly desirous of Virtue, may encourage our Weakness, and make us effectually endeavour to gain it, by the abundant and surely efficacious Grace, and Means thou hast vouchsafed us in thy Church, thro' our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God blessed for ever, *Amen.*

Tuesday *Compline.**Antiphon.*

Thou art, O Lord ! all Goodness and Patience, and we alas ! all Sin and Disobedience.

Psalm 37.

Good God ! how extreamly ingrateful are we ! how strangely insensible of our manifest Duty !

Every Creature hears thy Voice but we ; every thing lives by Rule but we.

The

The Sun observes his constant rising ;
and sets exactly at his appointed time.

The Sun stands still if thou commandest ; and even goes back to obey thy Will.

And yet the Sun pretends no Reward ;
nor looks to be placed in a higher Heaven.

We who expect those glorious Promises ; and aim no lower than the Heaven of Heavens :

Shall we forget the Law of our God ;
that only instructs us to perfect ourselves ?

We, who are bought by the Blood of Jesus ; and freely redeemed by his sacred Cross :

Shall we neglect so gracious a Saviour,
whose only Design is to draw us to his Love ?

Shall we neglect so generous a Love ;
whose only effect is to make us happy ?

O may thy Holy Will, dear Lord, be
all our Rule ; and thy gracious Hand our
only Guide.

O may thy infinite Goodness ingage us
to love thee ; and thy blessed Love prepare us to enjoy thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

faint Progress up to thee in thy Kingdom ! Grant, we humbly beseech thee, that the many notorious Examples of thy dreadful Judgments on obstinate and incorrigible Sinners, may strongly over-awe our Vices and Impenitence, and thy many more Instances of Indulgence and Mercy to the Penitent, and truly desirous of Virtue, may encourage our Weakness, and make us effectually endeavour to gain it, by the abundant and surely efficacious Grace, and Means thou hast vouchsafed us in thy Church, thro' our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God blessed for ever, *Amen.*

Tuesday *Compline.**Antiphon.*

Thou art, O Lord ! all Goodness and Patience, and we alas ! all Sin and Disobedience.

Psalm 37.

GOOD God ! how extreamly ingrateful are we ! how strangely insensible of our manifest Duty !

Every Creature hears thy Voice but we ; every thing lives by Rule but we.

The

The Sun observes his constant rising ;
and sets exactly at his appointed time.

The Sun stands still if thou commandest ; and even goes back to obey thy Will.

And yet the Sun pretends no Reward ;
nor looks to be placed in a higher Heaven.

We who expect those glorious Promises ; and aim no lower than the Heaven of Heavens :

Shall we forget the Law of our God ;
that only instructs us to perfect ourselves ?

We, who are bought by the Blood of Jesus ; and freely redeemed by his sacred Cross :

Shall we neglect so gracious a Saviour,
whose only Design is to draw us to his Love ?

Shall we neglect so generous a Love ;
whose only effect is to make us happy ?

O may thy Holy Will, dear Lord, be
all our Rule ; and thy gracious Hand our only Guide.

O may thy infinite Goodness ingage us
to love thee ; and thy blessed Love prepare us to enjoy thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 38.

WHAT did I say, O Lord my God !
we guide not our Lives by thy
strait Rules ?

It was too mild and gentle a Reproof
for us, who quite contradict thy Laws.

What thou forbiddest we eagerly pur-
sue ; and what thou commandest our Fro-
wardness still resists.

We boldly converse with Temptation
and Sin ; which thy Charity adviseth us
to fly like Death.

We timorously fear a Loss or a Frown ;
where thou bidst us proceed with undaun-
ted Courage.

We govern our Actions by our own
wild Fancies ; and expect thy Providence
should comply with our Humours.

We would have thee relieve us when
we list ; and rain and shine as we think
fit.

Pardon, O gracious Lord, this rude
Perverseness ; and fashion our Spirits to
submit to thee.

Make us exactly observe what thou re-
quirest and prescribest ; how bitter soever
it is to our Taste.

We are sure thy Wisdom knows our
Infirmities ; we are sure thy Goodness
delights in our Relief.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 39.

TWas not alone to make the Day ;
that thou, O Lord, didst make the
Sun :

But to teach us these pious Lessons ;
and write them plain as its own Beams.

So shall our Light shine forth to others ;
and so our Charity warm our Cold-
ness.

So when they say we are under a
Cloud ; we should like the Sun be really
above it.

And tho' we appear sometimes eclips'd ;
or even extinguisht in a Night of Sor-
row.

Still we should shine to our selves
and thee ; and still go on the ways of
Light.

Still like the regular Sun, unchangeably
expect the appointed Periods of Light
and Dark.

Only in this we gladly disagree ; and
blest be our God who made the diffe-
rence.

Not like the Sun that every Night goes
down ; and must at last be quite put
out.

When

When we have finisht here our Course;
and seem to set to this dark Earth :

We hope to rise, and set no more ; but
shine perpetually in a brighter Heaven.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Thou art, O Lord, all Goodness and
Patience, and we alas ! all Sin and Disobedience.

Hymn 12.

Blessed, O Lord, be thy wise Grace,
That governs all our Day ;
That to the Night assigns its place,
To rest us in our way.

If Works the labouring Hand impair,
Or Thoughts the studious Mind ;
Both are consider'd by thy Care,
Both fit Refreshment find.

Fit to relieve their present State,
Fit to prepare the next ;
While we are taught to meditate,
This plain and useful Text.

As every Night lays down our Head,
And Morning opes our Eyes ;
So shall the Dust be once our Bed,
And so we hope to rise.

To

To rise, and see that beauteous Light,
Spring from those Eyes of thine ;
Not to be checkt by any Night,
But clear for ever shine.

All Glory to the sacred Three,
One Ever-living Lord ;
As at the first, still may he be
Belov'd, Obey'd, Ador'd. *Amen.*

Chap. I. V. 7.

BUT the End of all things is at hand,
be ye therefore sober, and watch unto Prayer.

And above all things have fervent Charity ; for Charity shall cover a multitude of Sins.

Use Hospitality one to another without grudging.

As every Man hath received the Gift, even so minister the same one to another, as good Sewards of the manifold Grace of God.

If any Man speak, let him speak as the Oracles of God : if any Man minister, let him do it as of the Ability which God giveth, that God in all things may be glorified, thro' Jesus Christ, to whom be Praife and Dominion for ever and ever, *Amen.*

Anti-

Antiphon.

The Sun runs its Course, or stands still,
or goes back as thou commandest ; the
raging Sea grows calm, nay divides its
Waves at thy Word. Only thine own
Israel resists the Voice of their God.

V. A Rod of Direction is the Sceptre
of thy Kingdom, swaying Man to ob-
serve the Discipline of Life.

Let us pray.

O Gracious God, whose Laws are but
necessary Rules of Soul-saving Love,
and whose Commands are but efficacious
Advices of what our Nature requires to
grow happy, quicken, we beseech thee,
the slackness of our Obedience to them,
by often reflecting on thy generous Good-
ness ; and grant that the ready Obser-
vance paid by all other Creatures to thy
Holy Will in serving us, may so reproach
our perverse resisting the Guidance of thy
sweet Spirit towards our own only Good,
which thou kindly callest thy Service,
that we may feel our selves confounded
with Shame at our notorious Follies, and
be henceforth apter to learn, by all the
World about us, our Duty to thee, thro'
our Lord Jesus Christ, *Amen.*

Wed-

Wednesday MATTINS.

Invitatory.

Come let us Adore our God that governs us.

Come let us Adore our God that governs us.

HE is our great and sovereign Lord, the absolute King of Heaven and Earth ; he sees at once the whole Frame of all things, and thorowly comprehends their various Natures.

Come let us Adore our God that governs us.

To every Creature he appoints a fit Office, and guides all their Motions in perfect Order ; till he has wrought his glorious Design to finish the World in a beauteous Close.

Come let us Adore our God that governs us.

All these he governs with infinite Wisdom ; and all for the good of them that love him ; His Counsels are deep, and beyond our reach, but all his Ways are just and merciful.

Come let us Adore our God that governs us.

He governs his Enemies with a Rod of Iron, and punishes their Wilfulness with eternal Miseries; but his Servants he blesses with the Priviledge of Children, and provides for their Duty a rich Inheritance.

Come let us Adore our God that governs us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end, Amen.

Hymn 13.

Open thine Eyes, my Soul, and see,
Once more the Light returns to thee;
Look round about, and chuse the Way,
Thou mean'st to travel o're to Day.

Think on the Dangers thou may'st meet,
And always watch thy sliding Feet;
Think where thou once hast fall'n before,
And mark the place, and fall no more.

Think on the Helps thy God bestows,
And cast to steer thy Life by those;
Think on the Sweets thy Soul did feel,
When thou didst well, and do so still.

Think

Think on the Pains that shall torment
 Those stubborn Souls that ne'er repent;
 Think on those Joys that wait above,
 To crown the Head of Holy Love.

Think what at last will be thy part,
 If thou goest on where now thou art;
 See Life and Death set thee to chuse,
 One thou must take, and one refuse.

O my dear Lord, guide thou my Course,
 And draw me on with thy sweet force;
 Still make me walk, still make me tend,
 By Thee my Way, to Thee my End.

All Glory to the Sacred Three,
 One undivided Deity;
 As it has been in Ages gone,
 May now and ever still be done. *Amen.*

Antiphon.

The Day will come, it will infallibly
 come, when God will destroy all that
 work Iniquity.

Psalm 40.

VHY do you laugh, unhappy
 Wretches! who tire your selves
 in the ways of Sin?

Ways

Ways that indeed seem smooth at first ; but lead to Danger, and end in Ruine.

Why do you boast your pleasant Life ; who lie a-sleep in the Arms of Death ?

Awake, and chase the Dream away ; that deludes your sickly Heads with empty Fancies.

Awake, and fill your Eyes with Tears ; and sadly look on your real Miseries.

Whither alas ! will your Souls be hurried ; when in cold Despair you sigh a-way your last faint Breath ?

They shall fly away amaz'd from the sight of Heaven ; and hide their guilty selves in eternal Darkness.

There shall they dwell with intolerable Pains ; weeping, and wailing, and lamenting for ever.

Their Understanding shall sit as in a deep Dungeon ; and think on nothing but its own Calamities.

Their Will shall be heightened to a madness of Desire ; and perpetually wrackt with Despair of obtaining.

Their Memory shall serve but to renew their Sorrows ; and their whole Souls be drown'd in a Sea of Bitterness.

They shall wish the Mountains to fall upon them ; and cry to the Hills to cover them.

But

But nothing shall fall on them, but the Wrath of God ; nor cover them, but their own Confusion.

There every Vice shall have its proper Torment ; prodigiously bred out of its own Corruption.

The Lascivious shall burn with unquenchable Fire ; perpetually flaming from their own Passions.

The Glutton and Drunkard shall vainly sigh ; for a Drop of Water to cool their Tongues.

The furious Cholerick shall rage like Mad-Dogs ; and the spiteful Envious gnaw their own Bowels.

The Riches of the Covetous shall be as Thorns in their Sides ; and the Proud be thrown down to the bottom of Contempt.

The Slothful shall miserably deplore their lost Time ; and languish with Grief at their stupid Negligence.

But O, what horrid Pangs shall seize them all ; and expand and pierce the very Centre of their Souls.

When they shall see themselves eternally depriv'd of the bright and blissful Vision of God.

When they shall see themselves eternally banisht, from the sweet and gracious Presence of Jesus.

That God who made them to enjoy his Glory ; That Jesus who redeemed them to be Heirs of his Felicity !

Then shall they curse the Day of their Birth ; and the unfortunate Companions that inveagled them to Sin.

They shall curse the vain deceitful World ; and cry out with a desperate enraged Fury.

Are these the Effects of those fond Desires, whose Enjoyment we made our chief Felicity ?

Alas ! what avails now our wanton Liberties ; and the fugitive Pleasures we so eagerly pursu'd ?

What Comfort receive we from those empty Honours ; and faithless Riches we so highly esteem'd ?

They all are vanisht away like a Shadow ; and as a Cloud of Smoke that's scatter'd with the Wind.

But the Remorse and Punishment endure for ever ; and torture our Spirits with perpetual Anguish.

Thus shall they cry, and none regard to hear them ; thus shall they mourn, and none be found to pity them.

O sad Expectance of a Dissolute Life ! O dreadful Consequence of an impenitent Death !

Eternally to long for what they never can enjoy ; eternally to suffer what they can never avoid.

Blessed be thy gracious Providence, O God ; that with such tender Care forewarns us of our Dangers.

O save us, Lord, from all those Dangers ; save us for thy Mercy's sake.

Save us, and make us fearful to do what when we have done will make us miserable for ever.

Quicken our Apprehensions of the ruinous Effects of Sin ; and with thy terrible Threatnings check our unbridled Passions.

That if thy glorious Promises move not our Hearts ; the fear at least of Hell may fright us into Heaven.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

The Day will come, it will infallibly come, when God shall destroy all that work Iniquity.

Ant.] The Day will come, it will infallibly come, that God will crown all that love his Glory.

Psalm 42.

WHY do you mourn, ye Children of Light, to whom belong the Promises of Bliss?

Who feed on the pleasant Fruits of Piety ; and the continual Feast of a good Conscience.

Who taste already the sweetness of Hope ; and hereafter shall be satisfy'd with the fulness of Fruition.

What can molest your happy State ; whom the God of Glory hath chosen to himself ?

Whom he has adopted into his Family ; and design'd for Heirs of the Kingdom of Heaven.

That blessed Kingdom where all Delights abound ; and Sorrow, and Fears are vanish't away.

Where none are sick, or grown old, or die ; but flourish in Health, and Youth, and immortal Life.

Where none are perplext with Cares or Fears ; but dwell secure, and free for ever.

Where we no more shall be subject to Chance ; no more expos'd to the Danger of Temptation.

Where we no more shall be crost by others ; no more disquieted by our own Passions.

But

But a serene Tranquility be perpetually within us ; and innumerable Joys all round about us.

Joy in the Excellencies of our glorified Bodies ; Joy in the Perfections of our inlarg'd Souls.

Joy in the sweet Society of Saints ; Joy in the glorious Company of Angels.

Joy in the ravishing sight of our beloved Jesus ; Joy in the blissful Union of the ador'd Deity.

All shall be Joy, and Love, and Peace ; and all endure for eternal Ages.

Let then the impenitent Sinner be frightened with Fear ; and the obdurate Heart break asunder with Grief.

But for the hopeful Penitents, let them always be glad ; and the Servants of Jesus rejoice and sing.

Sweet is the Yoke of thy Love, O Lord ! and light the Burthen of thy Commands.

But O ! how far more rich are thy faithful Promises ? how infinitely greater thy glorious Rewards ?

When every Virtue shall wear its proper Crown ; and shine with a Diadem fit for its own Head.

The Humble there shall be highly exalted ; and the poor in Spirit preferr'd to be Kings.

The Meek shall possess the Holy Land ; and the Mourners be comforted with eternal Refreshments.

The clean of Heart shall see the God of Purity ; and the Lovers of Peace have the Privilege of his Children.

They who hunger and thirst after Heaven, shall be filled ; and the Merciful entertained with the Embraces of Mercy.

They who suffer Persecution shall be abundantly rewarded ; and the Enlighteners of others shine bright as the Stars.

They who relinquish any thing for God, shall receive a hundred fold ; and all the Just shall be in Glory for ever.

Then shall they bless the true Friend that reproved them ; and the Charitable Hand that assisted them to their Happiness.

They shall bless the provident Mercies of their God ; and sing aloud the Victories of his Grace.

Is this the effect of those little Pains they took ? are these the Repairs for those little Losses they suffer'd ?

Happy we, who deny'd our selves Toys ; and now are advanc'd to these high Felicities.

Millions of Years shall pass away ; and our Glory shall seem then but to begin.

Millions

Millions of Millions shall pass away ; and our Glory shall be no nearer its End.

Thus shall they all rejoice, and none disturb them ; thus shall they sing, and all the Heavens joyn with them.

O sweet Expectance of a pious Life ; O happy Consequence of a holy Death.

Eternally to be free from whatsoever can afflict ; eternally to enjoy whatever can delight.

Blest be thy gracious Providence, O God ; that with so large a Bounty wooes us to our Happiness.

Wooes us in a way we are so apt to be taken ; the love of our selves, and our own great Interest.

As thou hast prepared such Felicities for us ; O may thy Grace prepare us for them.

O may this best of Works take up all our Time ; at least take up the best of our Time.

At least every Morning let us renew our Hopes ; and close the Evening with the same sweet Thoughts.

Let us not faint, and we surely shall see a prosperous Issue of all our Sorrows.

Still let us labour, still let us suffer ; our Troubles are short, and our Joys eternal.

Glory be the Father, &c.

As it was in the beginning, &c.

Antiphon.

The Day will come, it will infallibly come, when God will crown all that love his Glory.

Ant.] What will it profit a Man to gain the whole World, and lose his own Soul? or what shall we give in exchange for our Souls?

Psalm 43.

COME now my Soul, and chuse; for Life and Death are set before thee.

Chuse whilst thy gracious Lord allows thee Day; lest the Light of Darkness overtake thy Neglect.

Chuse, but remember thy Eternity is concern'd; and examine well e're thou make thy Resolve.

Call all the Pleasures of the World before thee; and ask if any of them be worth such Pains.

Ask, if to satisfie some irregular Passion, can recompence the Forfeiture of such Felicities?

Ask, if the vain forbidden Thing thou lovest, deserve thy Affection better than thy Maker?

Are

Are they more worthy in themselves, or beneficial unto thee ; that thou canst prefer them before thy Redeemer ?

Dost thou expect to be quiet by enjoying them ; or everlastinglly happy by their Procurement ?

Will they protect thee at the Hour of Death ; or plead thy Cause at the Day of Judgment ?

O no, they but deceive me with a smiling Look ; which I too oft have proved by dear Experience.

'Tis Heaven alone that yields a true Content ; 'tis Heaven alone that fills us with Delight.

Take then away your Flatteries, false World ; and leave me free for better Thoughts.

Turn thou thy Face to me dear Jesus ; and keep mine Eyes still turn'd towards thee.

That I may look continually on thy glorious Beauty ; and be ravish'd for ever with the Charms of thy Sweetness.

'Tis thee, chaste Spouse of Souls, 'tis thee alone I chuse ; and dedicate my self intirely to thy Service.

Thou art my sole and absolute Lord ; be thou my Part and Inheritance for ever.

But, O my dearest Lord, do thou chuse me ; and guide my uninstructed Soul to chuse thee.

O make me chuse to love thee, till I come to see thee ; and then I'm sure I cannot chuse but love thee, and be ravisht with thee for ever.

Here we alas ! move slowly in the Dark ; led on by the Argument of things not seen.

But did we clearly see what we say we believe ; we shou'd certainly change the Course of our Lives.

Did we but see the Damned in their Flames ; or hear them cry in the midst of their Torments :

How shou'd we fear to follow them in their Sins ; which we know have plung'd them in all those Miseries ?

How shou'd we strive against the next Temptation ; and cast about to avoid the Danger ?

Did we but see the Glories of the Saints ; or hear the sweet Hymns they continually sing :

How shou'd we study to imitate their Lives ; which we know have rais'd them to all that Happiness ?

How shou'd we seek all Occasions of Improvement ; and make it our busines to work out our Salvation ?

Nay did our Faith but firmly believe the Truths we every Day recite in our Creeds ;

What would we do to attain those Joys ? what wou'd we not do to escape those Sorrows ?

Wou'd half an Hour be too long to pray ; or once a Week too oft to fast ?

Wou'd the Pardon of an Injury be too hard a Law ; or the making Restitution too dear a Price ?

Durst we return to our Sins again ; or spend our Time in Idleness and Folly ?

Yet is all this as sure as if we saw it ; and wou'd move us as much if we seriously considered it.

If we considered what I'm sure we believe ; we shou'd never live as I'm sure we do.

Which of us doubts but e're it be long we shall all be Dust ; yet which of us lives as if we thought to die ?

Pity, O gracious Lord, the frailty of thy Servants ; and suffer not our blindness to lead us to ruine.

Supply our want of fight by a lively Faith ; and strengthen our Faith by thy powerful Grace.

Make us to remember 'tis no Childrens Sport, to gain or lose the Kingdom of Heaven.

Make us chuse wisely, and pursue our Choice ; and as well use the Means, as like the End.

O set thou right the Byass of our Hearts; that in all our Motions we may draw off from the World.

That they may still incline towards thee; and rest at last in thy Holy Presence.

Thou art our Lord, and we will serve thee in Fear; Thou art our God, and we will love thee in Hope, and humble Confidence too of enjoying thee for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

First Lesson.

THE Fear of the Lord is the beginning of Wisdom. If Sinners entice thee, consent not to them; for their Feet run to Evil, and make haste to shed Blood. Nay themselves lie in wait even against their own Blood, and practise Deceit against their own Souls. They have hated Knowledge, and did not choose the Fear of the Lord. Therefore shall they eat the Fruits of their Way, and be fill'd with their own Counsels. The Blessing of the Lord is on the Head of the Just, but Iniquity covers the Mouth of the Wicked. The Memory of the Just is blessed, but the Name of the Wicked shall rot. **H**e that walketh uprightly walketh surely,

ly, but he that perverteth his Ways shall be known. He that digs a Pit shall fall into it, and he that lays a Snare for another shall perish in it. He that giveth wicked Counsel, it shall be turn'd upon himself, and he shall not know whence it comes. He that will be revenged shall find Vengeance of our Lord, and he will surely keep his Sin in remembrance. The Hope of the Just is Joy; but the Expectation of the Wicked shall perish.

Ref.] O sweet and admirable Providence! thou hast commanded, and so it is, That the inordinate Affection of every one shall be his Punishment: For as we sow, so shall we reap, and as the Tree falls so shall it lie. Thy Grace, O Lord, is the Seed of Glory, and Sin the Root of Misery. He that sows to the Flesh shall reap Corruption; and he that sows to the Spirit shall reap Life everlasting.

Second Lesson.

Follow not thine own Mind and thy Strength, to walk in the Ways of thine Heart; and say not, Who shall controul me for my Works? for the Lord will surely revenge thy Pride. Say not, I have sinned, and what harm hath happened

pened unto me? for the Lord is Long-suffering, he will in no wise let thee go. Concerning Propitiation, be not without Fear to add Sin unto Sin. And say not his Mercy is great, he will be pacified for the Multitude of my Sins; for Mercy and Wrath come from him, and his Indignation resteth upon Sinners. Make no tarrying to turn unto the Lord; and put not off from Day to Day. For suddenly shall the Wrath of the Lord come forth, and in thy Security thou shalt be destroy'd, and perish in the Day of Vengeance. Though Hand joyn in Hand, the Ungodly shall not go unpunished.

Ref.] My Soul, how many Thousands have been surpriz'd in the midst of their Sins, and hurry'd away to everlasting Sorrows? and we alas! how many times have we been guilty? and yet our God has spar'd us. O my indulgent Saviour, no other Reason can I give, why I am not miserable, but that thou art merciful. Blessed be thy Patience, that endures so long; and blessed be thy Grace that delivers at last.

Third Lesson.

End to thy Neighbour in the time of his need, and pay thou thy Neighbour again in due Season. Keep thy Word, and deal faithfully with him, and thou shalt always find that which is necessary for thee. Do Good to the Just, and thou shalt have great Reward, if not from him, yet assuredly from the Lord. Loose thy Money for thy Brother, and thy Friend, and let it not rust under a Stone to be lost. Be not ashamed to say the Truth; for there is a Shame that brings Sin, and a Shame that brings Glory and Grace. Accept no Man's Person against thy Soul, nor let the Respect of any cause thee to fall. Be not hasty in thy Words, and remiss in thy Deeds. Let not thy Hand be stretcht out to receive, and closed to give. Be not as a Lyon in thy House, nor oppress those that are under thee. Fear thou the Lord and the King, and meddle not with them that are given to change: For their destruction shall suddenly come upon them. He that useth much swearing shall be fill'd with Iniquity, and the Plague shall not depart from his House. The Drunkard and the Glutton shall come to Poverty; and

Drowsfins

Drowsiness shall cloath a Man with Rags. I past by the Field of the sloathful Man, and by the Vineyard of the Man void of Understanding; and behold it was grown over with Nettles. By what things a Man Sins, by the same he shall be tormented.

Reſp.] Blessed, O my God, be thy Providence for ever, which so plentifully furnishes us with Rules of Virtue, and so safely guides all those Souls to Happiness, who chuse to live under thy sweet Government. As thou haſt shewn us the Way Lord, give us Strength to walk in it; and bring us in the End to thy eternal Rest. Make us ſeriously reflect on every Line we read, and love the Truth when it moſt reproves us. Make us labour to correct every Error of our Lives, and always humbly implore thy gracious Aſſtance.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Before Man is Life and Death, Good and Evil; that which he chuses, ſhall be given him.

The Prayer.

O God, whose wise Government reserves eternal Joys for those who observing thy Discipline of Love, mortifie their Affections here to all things but Thee ; and eternal Griefs for such as neglecting thy Law of Reason, indulge to their Passions ! Grant, we humbly beseech thee, that thy gracious acquainting us with this indispensible Order and End of thy Providence, may continually sway our Choice to leave the broad and flattering Road of present Ease, leading to Death, and press resolutely forward in the rough and narrow Path, which leads to true Life ; thro' our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth, one God World without end, *Amen.*

Wednesday *L A U D S.**Antiphon.*

All my Life long will I praise my God ; and lift up my Hands to his Holy Name,

Psalm 44.

LE T them neglect thy Praises, O God ; who never consider thy Mercies.

Let them be silent to thee, O gracious God ; whose Mouths are full of themselves.

But as for us who subsist by thy Gifts ; and thankfully acknowledge the Riches of thy Goodness :

Our Hearts shall continually meditate on thee ; and our Lips shall delight to sing thy Glory.

Blessed for ever be thy Name, O Jesus ; and blessed be the sweetness of thy Wisdom.

Whose infinite Charity has vouchsafed our Earth, such excellent Rules to guide us to Heaven.

Thou taughtest us the happy Skill of finding our Lives ; by a generous losing them, to follow thee.

Thou taughtest us to love our true selves best ; by wisely hating our mistaken selves.

Thou taughtest us to trample this World under our Feet ; and use it as a Step to climb up into Heaven.

From thee we learn those glorious Mysteries ; that exalt our Faith so high above Reason.

From

From thee we derive those Heroick Counsels ; that raise our Souls so far above Nature.

From thee alone, and from thy School of Grace ; all we know we learn, and all we do we receive.

How long, alas ! might we have wandered here, in the midst of Darkness and Errors ;

Had not thy Love and Pity, O merciful Lord ! brought down thy self to become our Light ?

Never shou'd we else have learnt to deny our selves ; and take up our Cross, and follow thee.

Never shou'd we have known that great Secret ; to forgive our Enemies, and do good to those that despitefully use us.

On the unsatisfying things of this low Earth ; shou'd we blindly have set our whole Affections :

Hadst thou not told us of the Kingdom of Heaven ; and bid us lay up our Treasures there :

Hadst thou not terrify'd us to fear thy Wrath ; by declaring the Miseries that attend our Sins :

Hadst not thou invited us to obey thy Commands ; by proposing the Felicities of a pious Life.

What hast thou promised Lord to the Weepers here; to those that hunger and thirst after Holiness?

How many Joys have thy Bounty prepared; for the Lovers of Mercy and Makers of Peace?

How many Blessings for the pure of Heart; and those who with patience bear their Crosses?

O thou All-seeing Wisdom of the Eternal Father; and sovereign King of Men and Angels!

Who from thy glorious Throne didst descend on our Earth; familiarly to teach us the Oracles of Heaven.

Write thou these sacred Words in the Tables of our Hearts; and suffer not at any time our Passions to break them.

Make us still study thee our Heavenly Master; and continually admire the beauty of thy Law.

A Law, that so clearly shews us our End; and so plenteously furnishes us with means to attain it.

A Law, that so safely cures our Infirmitie; and so fitly supplies all our Defects.

A Law, so exactly conformable to Reason; and so highly perfective of Humane Nature.

A blessed Law, that makes even here
our Life more sweet; and leads us here-
after to everlasting Felicity.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 45.

NEver will we cease to exalt thy Goodness, O Jesu; since thou never ceasest to oblige us with new Blessings.

Thy generous Charity cou'd not thus be satisfy'd; to have only spoken to us the Words of Life.

'Twas not enough for thy excessive Love, that thy Heavenly Sermons told us our Duty:

But thou must urge, and provoke our Obedience; by the sweet enforcement of thine own Example.

Thou forbidest thy Followers to affect Superfluitie; and thine own Provision was a few Barley-Loaves.

Thou commandest the Rich to give Alms with Cheapfulness; and bestowest on the poorest Wretch even thy precious Self.

Thou bid'st us not fear them that kill the Body; and yieldedst up thine own to the Death of the Cross.

Thou

Thou injoynest us to love our fiercest
Enemies ; and thy dying Breath pray'd
for thy Crucifiers.

Thy perfect Soul needed not, as our
weak Natures, the outward Forms and
Discipline of Religion.

Yet thou vouchsafedst to observe the
common Feasts ; and assist at the publick
Offices of the Temple.

To watch, and pray, and fast with so
fervent a Zeal ; that thy Practice out-did
thine own Precepts.

This Life, and even Death it self, our
merciful Lord undertook ; to mark out
for us the Way to Heaven.

To beat it plainly by his own sacred
Steps ; and render our Passage thither easie
and secure.

Shall we not then, O my Soul, rejoic-
ingly follow that Path ; which we see
our Saviour hath trod before us ?

Which we see, tho spred all o'er with
Thorns ; yet carry'd him directly to the
Glories of Paradise.

Shall we not confidently rely on so gra-
cious a Leader ; who promises if we faint
to look back and relieve us ?

O dearest Lord, bow down thy graci-
ous Eye ; and pity the Frailties of our
imperfect Nature.

Reach forth thy Hand, and strengthen us with thy Grace ; that nothing divert our Advance towards thee.

But in this dangerous Labyrinth of the World ; and the whole Course of our Pilgrimage here :

Thy Heavenly Dictates may be our Map ; and thy holy Life may be our Guide.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 46.

MAY every Age sing Praises to our God ; and all Generations adore thy Providence.

From the Beginning his Mercy has still laid Means ; to raise us to those blessed Objects above our Nature.

At first he created *Adam* with all necessary Knowledge ; and then ordain'd the Patriarchs to inform their Families.

Afterwards he charg'd the Angels to bring us his Commands ; and often inspired the Prophets to declare his Will.

When he had done all this, and found it not enough ; to guide untoward Man to his true End.

What did he do then to save the perishing World ? O strange excess of Divine Goodness !

He

He sent even his own beloved Son to dwell amongst us ; and teach us the Art of working out our Salvation :

That sacred Art of training up our Souls for Heaven ; and fitting them for the blissful Union with himself.

But, O thou King of glorious Sweetness ; whose flowing Tongue dropt Milk and Honey !

We were not alas ! so happy as to behold thy Person ; nor our Ears worthy to hear thy Voice.

Yet e're we were born thou hadst us in thy Thoughts ; and didst provide a Method to supply that Defect.

Selecting a number of choice Disciples ; and throughly instructing them in thy Heavenly Doctrine.

That they might keep alive the Memory of thee ; and witness to all Nations thy stupendious Works.

Thou didst verifie their Mission with the power of Miracles ; and enflamedst their Hearts with the Fire of thy Spirit.

O'er all the World they proclaim'd thy Law ; and undauntedly preach'd the crucified Jesus.

Deep in the Breasts of thy Faithful did they write thy Gospel ; and seal'd it before their Eyes with their own Blood.

Their

Their Successors deposited the same precious Treasure ; in the common Magazin of the Universal Church.

Enjoyning their Children to guard it with their Lives ; and convey it unchange'd to future Ages.

Thus is the Catholick Faith descended on us ; and thus shall continue to the end of the World.

Blessed be thy Goodness, O gracious God ; who hast thus made known thy Will to us.

Blessed be thy Power, O Lord ; who by thy Apostles hast wrought such Miracles to confirm thy Faith, and inclin'd our Hearts to believe it.

How many Souls are unhappily seduced ; and lose themselves in the Wilderness of Error and Heresie ?

While we are guided by thy Providence ; and directly led the strait and only way to Bliss.

How many Nations lie miserably involved in the Darkness of Barbarism and Unbelief ?

While we enjoy a clear Noon-day ; and safely walk in the Light of Truth.

O infinite Goodness ! who freely chusest to pour forth thy Blessings on unworthy us.

As tis alone from thee we receive these
Favours ; to thee alone let us return our
Praises.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 Pet. Chap. 5. Ver. 10.

But the God of all Grace, who hath
call'd us to his eternal Glory by Jesus
Christ, after that ye have suffer'd a while,
make you perfect, stablish, strengthen, set-
tle you.

To him be Glory and Dominion for e-
ver and ever, *Amen.*

Hymn 14.

MY God, had I my Breath from Thee,
This Power to speak and sing ?
And shall my Voice, and shall my Song,
Praise any but our King ?

My God, had I my Soul from Thee,
This Power to judge and chuse ?
And shall my Brain, and shall my Will,
Their best to thee refuse ?

Alas ! not this alone, or That,
Hast thou bestow'd on me ;
But all I have, and all I hope,
I have and hope from Thee.

And

And more I have, and more I hope,
Than I can speak or think;
Thy Blessings first refresh, then fill,
Then overflow the Brink.

But tho' my Voice and Fancy be
Too low to reach thy Praise;
Yet both shall strain, thy glorious Name,
High as they can to raise.

Glory to Thee immortal God,
One great coequal Three;
As at the first Beginning was,
May now, and ever be, *Amen.*

Antiphon.

I have planted, and fenc'd, and set
Guardians over it, what more can I do
for my Vineyard? says our Lord.

V. Still it needs thine own continual
Eye;

R. Still the Dew of Heaven to keep
it fruitful.

The Prayer.

O God, whose Eternal Wisdom, the
Word made Flesh and dwelling a-
mongst us, not only told the World with
his own Sacred Mouth, the unthought-on

Steps which lead directly to Heaven, but trod them out plain with his own Sacred Feet, and ordained his Holy Scriptures thro' all Generations, to guide ours sted-dily in them ! let not, we humbly be-seech thee, so much Love and Care be lost on us ; but vouchsafe us thy continualy necessary Grace, not only to learn by Roat , and profess with our Lips this precious Way, kept still open to our Eyes ; but make it our whole Life to walk diligently in it , even to Death, and beyond , through our Lord Jesu Christ thy Son , who with Thee and the Holy Ghost , liveth and reign-eth ever One God , World without End, *Amen.*

Wednesday *Vespers.*

*In the Name of the Father, and of the Son,
and of the Holy Ghost.*

Antiphon.

A good Conscience is a continual Feast ;
And a peaceful Mind the Antipast of Heaven.

Psalm 47.

Lord, how secure they live whom thy Grace preserves in Innocence!

The Day goes smoothly over their Heads ; and silent as the Shadow of a Dial.

The Spirits of their Fancies run calm and even ; and ebb and flow in obedience to Reason.

All their Delight is to think of Heaven ; and reckon o'er the Joys they shall one Day possess.

Till some unruly Passion press to come in ; and by its fawning Out-side gain admittance.

It promises at first all Joy, all Happiness ; but soon discovers its pernicious Effects and Intents.

Soon it grows bold to undermine their Repose ; and open a Door to all their Enemies.

So at a little Breach of a City Wall, a whole Army pours in their numerous Body.

Enslaving all that submit to their Violence ; and destroying all that make Head to resist it.

And such, alas ! is their Confusion ; when once they have yielded to their first Assault.

Immediately a Throng of tumultuous Spirits crowd into their Heads ; and utterly consume the little Remnant of their Peace.

O the Distraction of a Life led by Humour ; and the miserable Thralldom of being subject to our Passions !

How often do they engage us to contend with others ; and imbitter all our Days with Strife and Envy ?

How often do they quarrel even among themselves ; and raise a War in our own Bosoms ?

If they by chance agree in one Design ; they many times vex us with their being disappointed.

If they perhaps sometimes succeed ; they seldom produce the expected Content.

If they delight our corrupted Taste ; and we greedily swallow their unwholesom Sweetness :

Then it is, alas ! they most of all undo us ; by feeding the Humour of our fatal Disease.

Vain at the best, and short are the Enjoyments of this World ; and after a little Flattery, betray us into Ruin.

Save us, O blessed Jesus, or else we perish ; awake and with thy speedy Mercy, rescue thy Servants.

Send down thy powerful Grace to sustain us ; and throughly reduce these unquiet Disorders.

That we again may turn to our former Rest ; and constantly enjoy an universal Peace.

Peace with the Bad by bearing their Injuries ; Peace with the Good by conforming to their Virtues.

Peace with our selves by regulating our Desires by Reason ; and with thee by improving Reason with Religion.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

A good Conscience is a continual Feast ; and a peaceful Mind the Antipast of Heaven.

Thou art, O Lord, the only Anchor of our Hope ; save us, O Lord, or else we perish.

Psalm 48.

THUS are they miserably tost up and down ; who float on the Waves of their own Passions.

Their wearied Souls soon faint within them ; when they see their Lord hath withdrawn his Presence.

I. 4.

They

They seek him, but cannot find him ;
they call upon him, but he gives them no
Answer.

(O still seek on, still call upon your
God ; for his Mercy will surely awake at
last.

Tho' he may sometimes slumber for a
while ; to try our Duty, or punish our
Disobedience :

Tho' he may suffer a while the Fury of
the Tempest ; to shew you your hopeless
State if left unto your selves :

Yet be assur'd he'll hear your Prayers
at last ; he'll not permit you to perish for
ever.)

And now when all their Fears were
grown to the height ; and no means appear-
ed to sustain their Patience :

When the proud Waves beat violently
against them ; and cover'd their little Ves-
sel with Despair or Ruin.

Behold his blessed Voice commands a
Calm ; and immediately the Sea and
Winds obey him.

Immediately his Sun arises in their
Hearts ; and with its gentle Beams re-
vives their Hopes.

Then is their Darkness turn'd into
Light ; and the Clouds disperst into a
bright Day.

Then they recollect their scatter'd Thoughts ; and range them again in their ancient Order.

Often they look back on the Dangers they have escap'd ; and as often bless the Mercy that delivers them.

Often they look forwards on the Course they were going ; and as often sing with Joy for their happy Change.

Welcome again, that easie Yoke of Christ ; and the light Burden of loving your Saviour.

Welcome the Holy Offices of sweet Devotion ; and that Soul-enflaming fervent Prayer.

Now we discern this beauteous Truth ; and O may we print it deeply in our Minds.

That the Pleasures of Vertue are pure and constant ; and infinite Blessings reward it.

But the pursuit of Vice is troublesome and intricate ; and finishes its Course in an Abyss of Misery.

Pity, O Lord, thou raiser of them that fall ; and sole sustainer of them that stand !

Pity thy Children's Weakness, who look up to thee ; and dearly know we are nothing in our selves.

Let us not lose this unhappy Experience ; but teach us Wisdom from our own Miscarriage.

Teach us to observe where our Error was ; and fortifie our selves against the like Defect.

To suppress our Temptations in their first Approach ; when their Power is weak, and our Choice is in full Strength.

To remember how formerly their Flatteries have abused us ; and when they counterfeit again, be no more deceived.

Never to look on the Face of Pleasures, as they come drest up, and smiling towards us :

But always reflect how sadly they go off ; and leave nothing behind but their own venomous Sting.

So shall we gain the best of Victories ; while we Master our own corrupt Inclinations.

So shall we be honour'd with the noblest of Triumphs ; whilst our conquer'd Passions draw us up to Heaven.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Thou art, O God, the only Anchor of our Hope ; save us, O Lord, or we perish.

Ant.] All our Lots are in the Hands of God ; and all our Safety in the Assistance of his Grace.

Psalms

Psalm 49.

Lord! as thy All-wise Providence seems to sleep sometimes; and permits the Storm to grow high and loud:

Yet never failes to relieve thy Servants; who faithfully call on thee in the Day of Trouble:

So let thy favourable Hand still bear us up; when thou seest us charg'd with any dangerous Assauit.

Leave us not then to our own Infirmiti- ties; lest the Enemy of Souls prevail a- gainst us.

Forsake not our Mifery when we are fallen; lest we lie for ever groveling on the Earth.

Suffer not our Frailties to become a Custom; lest we die impenitent, and perish without Recovery.

Deliver us, O Lord, from the Occasions of Sin; and the Importunities of such as delight in Folly.

Deliver us from the Snare of inticing Company; and the dangerous Infection of ill Example:

Infection that spreads in every place its poisonous Air; and where-e'er it enters, corrupts and kills.

Once more, my Soul, let's repeat this Prayer ; and humbly implore again so necessary a Blessing.

Deliver us, O Lord, from the Occasions of Sin ; and the Importunities of such as delight in Folly.

Deliver us from the Snare of enticing Company ; and the dangerous Infection of ill Example.

Set a strict Watch continually before our Eyes ; and diligently keep the Door of our Lips.

Govern all our Senses that they seduce not our Mind ; and order every Motion of our Heart and Fancy.

Perfect, O dear Redeemer, the Work thou hast begun ; and make even our Passions Servants of thy Grace.

Change our rude Anger into a Severity against our selves ; and a prudent Zeal for others.

Convert our Fear into a Timorousness to offend ; and an awful Reverence to thy Sacred Name.

Let all our Affections be turn'd into Charity ; that our Hearts may desire nothing but Thee.

Whom we may safely love with our whole Strength ; whose Heaven we may Covet , and fear no Excess.

O Thou, whose blissful Vision is the Joy of Angels ; and sovereign Happiness of all Saints !

O that our Souls cou'd love thee without Limits ; as thou art in thy self most infinitely amiable.

That we cou'd fix all our Thoughts on Thee ; and never take them off from the Memory of thy Sweetness.

At least, O thou Fountain of eternal Bliss, and Bounty that flows so freely with eternal Blessings !

Let every Day we receive of thee, still set apart some Portion of it self :

Seriously to meditate thy infinite Mercies ; and heartily rejoice in thy glorious Rewards :

Mercies that give us all we have ; and Rewards that reserve for us all we can wish.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

All our Lots are in the hands of God ; and all our Safety in the Assistance of his Grace.

Chap. Gal. 5. 19.

NOW the Works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleanness, Lasciviousness,

Idolatry, Witchcraft, Hatred, Variance, Emulations, Wraths, Strifes, Seditions, Heresies,

Envynings, Murders, Drunkenness, Revellings, and such-like; of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the Kingdom of God.

But the Fruit of the Spirit is Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Patience, against such there is no Law.

Hymn 15.

LET others court what Joys they please,
And gain what e'er they court;
For me I find but little Ease
In all their gayest Sport.

Be thou alone but with my Heart,
My God, my only Bliss;
I shall not murmur at my part,
Nor envy their Success.

They

They talk of Pleasure, talk of Gain,
None must their Humour cross ;
But well I know their Pleasure's Pain,
Their greatest Profit Los.

Let them talk on : and have not we
Our Gains our Pleasures too ?
Pleasures that spring more sweet and free,
Gains that more fully flow.

Nay well endur'd, our very Pains
To us a Pleasure are ;
And all our Losses turn to Gains,
If Hopes may have their Share.

And sure they may, such Hopes that cheer,
The Heaven-espoused Breast ;
Hopes that so strangely charm us here,
What will they be possest.

All Glory to the Sacred Three,
All Honour, Power, and Praise ;
As 'twas at first, still may it be,
Beyond the end of Days, *Amen.*

Antiphon.

When, O my Soul, did we ever follow
our Passions, but they instantly wrought
our Disturbance, and threatned at last
our Ruine ? When did we ever turn our
Hearts to Piety, but it presently brought
us

us Peace, and refresh our Minds with
new hopes of Felicity?

V. The Winds are often rough, and our own Weight presses us downwards.

V. Reach forth thy Hand, thy saving Hand, and speedily deliver us.

Let us pray.

O God, whose infinite Mercy has vouchsafed us the mighty Rescue of thine only Son, from the desperate Rebellion of our Passions, which utterly confound the Government and Peace of our Souls ! Grant, we beseech thee, that our Experience of the miserable Effects of yielding to their Allurements, may make us warier in observing, and severer in repressing their first Motions ; and let thy Grace so strongly fortifie us against all their furious and repeated Assaults, that Reason may more and more recover its due force, and calmly joyn with Faith to secure and exalt in our Hearts the bl issful Throne of thy Love, thro' our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Ghost, One God blessed for ever, *Amen.*

Wednesday Compline.

V. Our help standeth in the Name of the Lord.

Antiphon.

Repent now my Soul for the Evils thou
hast done, and bless thy God for the
Goods thou hast received.

Psalm. 50.

WELL! we are so much nearer our
Grave; and all the World is older
by a Day.

The Portion of the Wicked is so much
less; and the time of their Punishment so
much approach'd.

The Sufferings of the Patient so much
diministh; and their hopes of Deliver-
ance so much encreast.

They who have spent this Day in Sin
and Folly; see all their Thoughts now
vanish like a Dream.

They see all's past but a fear of Re-
venge; and the best that can follow is a
bitter Repentance.

But such as have wisely bestow'd their
Time; and made another new Step to-
wards Heaven:

They see their Joys come to meet them
in the way; and still grow bigger as they
come.

Tul

Till by a Holy Death they joyn in One ; and dwell together for Eternal Ages.

O thou blest Author of all our Hopes ; and perfect Satisfier of all our Wishes !

Do thou instruct us in this great wise Truth ; and let every Evening renew it in our Minds :

That the things of this World are of little import ; since its Joys and Griefs last but for a Time.

But the future State most infinitely concerns us ; where Life and Death endure for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 51.

WE are nearer indeed the end of our Life ; but what are we nearer the End for which we live ?

What have we done my Soul to Day ; that is truly advancive to our last great Home ?

Have we encreast our esteem of Heaven ; and settled its Love more strongly in our Hearts ?

Have we avoided any known Temptation ; or faithfully resisted when we cou'd not avoid ?

Have

Have we interrupted our customary Faults ; and checkt the Vices we are most inclin'd to ?

Have we embrac'd the Opportunities of Good ; which the Mercy of Providence has offer'd to our Hands ?

Have we industriously contriv'd Occasions, to improve, as we are able, our selves and others ?

Alas, dread Lord ! what do we see ; when seriously we look into our guilty selves ?

When we reflect upon our former Years ; nay even the Follies of this one Day.

So many Hours mispent in nothing ; so many abused in worse than nothing.

Pardon, O meek Redeemer, what our Passions have done, and favourably supply what our Weakness has omitted.

Make us hereafter more carefully watch ; that our Time unprofitably slide not away.

Make us select every Day some fit Retreat ; to study the Knowledge of our Selves and Thee :

Our selves to correct our many Infirmitieis ; and thee to adore thy infinite Perfections.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 52.

Little thou knowest, O Lord, is the Good we do; and every Grain of it deriv'd from Thee.

Great we confess are the Evils we commit; and all to be charg'd intirely upon our selves.

Tell me, my Soul, when thou hast well examined the innumerable Circumstances that concern thy State;

Tell me, and let not Pride deny the Truth; nor any thing divert thy free Confession:

Could we have saved our selves from any dangerous Temptation; unless our God had powerfully sustained us.

Could we have carry'd on any pious Purpose; unless his Hand had blest our Endeavours?

No! to thy Self, O Lord, we give all the Praise; if thy Creatures have perform'd the least good Work.

Give to thy self all the Glory, O Lord; if they have not committed the worst of Sins.

Thy Hand alone directs us to do well; and the same blest Hand restrains us from ill.

'Tis not in us to esteem those unseen Joys ; and despise the Flatteries of this deceitful World.

'Tis not the Work of corrupted Nature to mortifie our Senses ; and patiently bear the Crosses we meet.

Of our selves we are inclin'd to none of these ; but the Grace of God enables us for all.

Grace gives us Strength to overcome our Passions ; and the World and the Flesh shall be subiect to us.

Grace gives us Faith to fortifie our Reason ; and Heaven it self shall be conquer'd by us.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Repent, O my Soul, for the Evil thou hast done ; and bless thy God for the Good thou hast received.

Hymn 16.

AND do we then believe
There is a World to come ;
Where all this World shall summon'd be,
To take their final Doom ?

Is there a Heaven indeed,
 To crown the Innocent ?
 Is there a Hell, and horrid Pains,
 The Wicked to torment ?

Are these Eternal too,
 And never to have end ?
 Shall never these Delights decay,
 Those Sorrows never mend ?

Good God ! is all this true ?
 And sure most true it is ;
 And yet we live as if there were
 Nothing so false as this.

O quicken, Lord, our Faith
 Of these great Joys and Fears ;
 And make the last Days Trumpet be
 Still sounding in our Ears.

Still may this glorious Hope
 Shine bright before our Eyes ;
 We shall at last go up to meet
 Our Jesus in the Skies.

Come, Jesus, come, and take
 Our banisht Souls to thee ;
 Come quickly, Lord, that in thy Light,
 Our Eyes thy Light may see.

Glory to thee, great God,
 One co- eternal Three ;
 As at the first Beginning was,
 May now, and ever be, *Amen.*

Chap. Phil. 4. V. 8.

Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report; if there be any Virtue, and if there be any Praise, think on these things, and the God of Peace be with you.

Antiphon.

Every Night approaches nearer our last, which reserves for us Eternal Wages; justly, yet with a vast and generous Bounty proportion'd to the Works of our Days.

V. The Wife will always keep their Lamps ready trimm'd,

R. That the Bridegrooms Call may never surprize them.

The

The Prayer.

O God, whose merciful Providence sweetens and makes easie the laborious Course of our Pilgrimage thro' this World with constant Conveniences and Seasons of Repose! vouchsafe us, we humbly beseech thee, to make our due Advantage of this thy Mercy, composing our Souls more satisfidly to rest by a faithful Recollection every Evening how we have kept our Way, and whether we are advanced; and grant that reflecting with hearty Contrition on every Step we have made awry, and with thankful Acknowledgments for those thou haft led us aright, we may henceforth be rendred more wary of our deviating Inclinations, and more attentively obsequious to the steddy Guidance of thy Grace, thro' our Lord Jesus Christ; who with thee and the Holy Ghost, liveth One God World without end, *Amen.*

Thursday

Thursday *MATTINS.*

Invitatory.

Come let's Adore our God that feeds us.
Come let's Adore our God that feeds us.

Psalm 53.

HE freely opens his bounteous Hand, and fills with his Blessings every living Creature; he gives even Kings their daily Bread, and all the World's maintain'd with his Provisions.

Come let's Adore our God that feeds us.

He feeds our Understanding with the Knowledge of Truth, and strengthens our Wills with his Holy Grace; he refreshes our Memories with a thousand Benefits, and feasts our whole Souls with Everlasting Hopes.

Come let's Adore our God that feeds us.

With himself, and his sacred Body and Blood, he feeds us, and nourishes us up to immortal Life; beginning even here that

K bled

blessed Union, which shall be fully perfected in his own Kingdom.

Come let's Adore our God that feeds us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end, Amen.

Hymn 15.

Rise Royal Sion ! rise and sing,
Thy Soul's kind Shepherd, thy Heart's King ;
Stretch all thy Powers ; call if you can
Harps of Heaven to Hands of Man.
This Sovereign Subject sits above
The best Ambition of our Love.

Lo here the Bread of Life ! this Day's
Triumphant Text, provokes thy Praise :
The Living and Life-giving Bread,
To the great Twelve distributed :
When Life it self at point to die,
Of Love was his own Legacy.

But lest that die too, we are bid
Ever to do what once he did ;
And by a mindful, thankful breath,
That we may live, revive his Death,
By the mysterious Bread and Wine,
Blest, Sanctify'd, and made Divine.

The

The Heaven-instructed House of Faith,
Here a peculiar Power hath :
That what appears in form but Bread,
By Consecration's Holy made :
And is to us Christ's Flesh, if we
Receiv't with due Humility.

Thus too the Blood our dear Lord shed,
For us is there exhibited ;
And he that eats and drinks by Faith,
Christ's Flesh and Blood, Salvation hath.
Ith' mysterious Fruit o'th' Vine,
The Holy Sacramental Wine.

Lo the Life-Food of Angels then
Bow'd to the lowly Mouths of Men ;
Lo ! the full final Sacrifice,
On which all Figures fix their Eyes.
The ransom'd *Isaac*, and his Ram,
The Manna, and the Paschal Lamb.

Jesus ! to thee we Sinners sue ;
O thou our Food and Shepherd too !
Still by thy self vouchsafe to keep,
As with thy self thou feed'st thy Sheep.
Blest be that Love, which thus makes thee
Mix with our low Mortality.

O may it raise, and set us up,
Partakers of thine own full Cup ;

Coheirs of Saints, who shine most bright,
In Mansions of Eternal Light ;
That we, for ever blest, may sing,
Praises to thee our Lord and King, *Amen.*

Antiphon.

Upon this Rock will I build my Church,
and the Gates of Hell shall not prevail a-
gainst it.

Psalm 54.

HE who made the Sun to enlighten
our Steps, in the Pilgrimage of this
short Life :

Has he ordained no Guide to conduct
our Souls, in the difficult way to their E-
ternal Home ?

He who feeds the Ravens that call up-
on him ; has he not provided Bread for
his Children ?

He has ; and still his Mercy furnishes
us with Means to perform whatever his
Justice commands.

Long since he espoused to himself an
unspotted Church ; and promis'd it His
Presence to the End of the World.

Establishing his Truth on a firm Pil-
lar ; a solid Foundation to sustain our
Faith.

That

That we waver no longer as Children ;
nor be carry'd away with every Wind of
Doctrine :

Nor consume all our Days with study-
ing to believe ; without ever proceeding
to Life and Action.

This Spouse, O thou glorious King of
Heaven, and admirable Lover of poor
ruin'd Man !

This humble Spouse, thou camest down
to wooe, and dearly purchase with thine
own Blood.

Thou hast endow'd her with eminent
Prerogatives ; above the rest of the Daugh-
ters of the Earth.

Preserving her in the midst of Pagans
and Jews ; and the subtiler Enemies, Po-
liticals, and Hereticks.

Preserving thy Truth in her, bright
and conspicuous as the Sun ; that every
open willing Eye may see her Light.

Preserving the Professors of thy saving
Truths in perfect unity ; while all that di-
vide from Truth are divided among them-
selves.

Thou hast adorn'd her with the Beauty
of *Order*, when thy Church is in splen-
dor ; and with Peace and Patience under
an *Eclipse*.

Thou didst introduce her with the Pow-
er of Miracles ; and cemented her with
the Blood of Martyrs.

Thou hast given her the Keys of thy Treasures ; and open'd unto her the Mysteries of Heaven it self.

Mysteries that free our Souls from the Dominion of Sense ; and place them above the reach of Reason.

These thy whole Church unanimously confesses and attests ; as deriv'd from thee their Original Source.

Whence running along through every Age ; they have always maintain'd their constant Channel.

O may they still bear on their Course ; and still spread wider their wholesome Streams.

May all the World be water'd with this Dew of Heaven ; and bring forth Fruit to everlasting Life.

We are almost now constrain'd to believe ; Lord grant us Grace to hope and Love.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 55.

Safe in the Hand of the Apostolick Catholick Church, has our provident Lord deposited the richest Treasures of his Kingdom.

Commanding his Bishops and Priests to conserve them with Reverence ; and di-
spense

spense them to others with a prudent Charity.

Soon as we are born into this World of Danger, his vigilant Pastors are ready according to their Offices; to dispense his Baptism to save us.

To wipe out the guilt of our Birth, and write our new Name in the Book of Life.

What all Eternity could not have worn off; a little sprinkling of Water washes away.

When we are come to riper Years, and a fit Capacity of professing our Faith;

His holy Bishops impose their Hands; confirm and cherish our growing Belief:

That we may never be ashamed of the Cross of Christ; but to the Face of Death freely confess him.

If in our Spiritual Combat we receive a Wound; he has appointed Persons expressly to cure us.

Only he requires we should open our Sores before them; and heartily repent of our wilful Rashness.

He requires we should satisfie the World, and our own Souls; in repairing the Damage they sustain by our Trespass.

Heal'd by the bitter Waters of Repentance; we are immediately invited to all the Sweetness of Paradise.

To taste the delicious Bread of Angels ; to eat the very Flesh it self, spiritually and sacramentally, of the Son of God.

So to become intirely one with him ; while we feed on his Body and Blood, and are govern'd by his Spirit.

That the World may continue in a blest Succession ; he solemnly sanctify'd the Rites of Marriage.

Exalting that State to the Honour of a Mystery ; that we might the more regard the Holiness of its Duties.

To prevent the failing of Governours in the Church ; (the Church for which the World continues ;)

Themselves are impower'd to kindle fresh Lights ; who still may shine on when the old ones are spent.

Yet is there one important Period of our Life ; the Sickness that summons us to the Bar of Death.

Nor has our Church forgotten this ; but carefully provided a holy Office,

For the Visitation of the Sick ; and Absolution for the dying Penitent.

To allay our Fears in that sad Hour ; and strengthen our Hopes of everlasting Felicity.

That we may finish our Course with Peace ; and go up with Joy to receive our Crown.

Thus

Thus by thy wise indulgent Care ; O thou sweet Conductor of our Souls !

Every Station of our Pilgrimage has a fit Entertainment ; and every Defect a proper Remedy.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

How admirably, O Lord, has thy Wisdom contriv'd our Salvation, infusing even by our Senses Grace into our Souls !

Ant.] We confess, we are bound to do many things against our Will ; why not believe some few above our Understanding ?

Psalm 56.

These are the seven Golden Candlesticks, the seven Golden Offices ; set up to enlighten, serve, and adorn God's Church.

But behold in the midst one like the Son of Man ; but it is indeed the Son of God.

Behold he comes to us by the Symbols of Bread and Wine ; who is indeed both God and Man.

He whom the Seraphims prostrate adore ; and fly with all their Wings to perform his Commands.

He who came down to die for us Sinners ; and ascended again above the highest Heavens.

Himself is there, and graciously stays our Coming ; to receive our Prayers, and send us home with a Blessing.

All the Faithful that approach him with prep'r'd Hearts, feel the virtue of Divine Love ;

Going out of him to heal their Infirmities, and warm their Souls, and enflame their Affections.

And thus a lively Faith passes through the Vail ; and confidently enters into the Holy of Holies.

A Faith that works by Love may enter ; and fill it self with Celestial Manna.

But the uncharitable Faith shall be cast into Darkness ; among them that believe and tremble.

Behold, O Lord, we believe and hope; perfect by thy vigorous Grace our faint Endeavours.

Quicken our half-dead Faith into a ready Assent, where-ever thou art pleas'd to engage thy Word.

Why should we doubt the Power of God can do something, that the Weakness of Man cannot understand ?

Which

Which of us know how the common Bread we eat, is naturally turn'd into our own Substance?

And shall we dispute the supernatural Efficacy of this Blessed Bread and Wine in the Sacrament?

Shall we submit our Reason to the Secrets of Nature; and make it Judge of the Mysteries of Grace?

Shall we relies upon the Reports of Men where we do not see; and distrust the Word of God for that Reason?

No! let us now believe, that hereafter we may see; when our Eyes shall be open'd in the Kingdom of Light.

Where our dark Faith shall cease into Vision; and our Hope expire into full Enjoyment.

Where all our Affections shall be contracted into Love; and Love shall be extended to all Eternity.

Glory be to the Father, &c.

As it was in the beginning, &c.

Ephes. Chap. 4, ver. 25.

Christ loved his Church, and gave himself for it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be Holy and without Blē-mish. And Ephes. 4.11. He gave some Apostles,

Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers :

For the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.

Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the fulness of Christ.

That henceforth we be no more Children, tossed to and fro, and carry'd about with every Wind of Doctrine, by the flight of Men, and cunning Craftiness, whereby they lie in wait to deceive: But speaking the Truth in Love, may grow up in him in all things, which is the Head, even Christ. And *1 Cor. 1. 10.* Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions amongst you; but that ye be perfectly joyn'd together in the same Mind, and in the same Judgment.

And *16. Rom. 17.* Mark them which cause Divisions and Offences, contrary to the Doctrine which you have learn'd, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own Belly, and by good Words, and fair Speeches, deceive

deceive the Hearts of the Simple. *1 Jo.*
 4. 1. Believe not every Spirit, but try the
 Spirits whither they be of God, because
 many false Prophets are gone out into
 the World: And *2 Thes.* 2. 15. Therefore,
 Brethren, stand fast, and hold the Traditions
 which we have been taught, whither by Word or our Epistle. And *Heb.*
 13. 17. Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give an account.

Second Lesson.

Matt. 26. 18.

AND Jesus came, and spake to them saying, All Power is given unto me both in Heaven and Earth.

Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the World, *Amen.*

Acts 8. 14. Now when the Apostles, that were at Jerusalem, heard that Samaria had receiv'd the Word of God, they sent unto them Peter and John.

Who

Who when they were come down, prayed for them, that they might receive the Holy Ghost.

For as yet he was fallen on none of them, only they were baptized in the Name of the Lord Jesus.

Then laid they their Hands on them, and they receiv'd the Holy Ghost.

John 20. 21. As my Father sent me, so send I you;

And when he had this said, he breathed on them, and said unto them, Receive you the Holy Ghost:

Whose-soever Sins ye remit they are remitted unto them, and whose-soever Sins ye retain they are retained.

1 Cor. 10. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?

The Bread which we break, is it not the Communion of the Body of Christ?

Acts 14. 23. And when they had ordain'd them Elders in every Church, and had prayed with Fasting, they commended them to the Lord, in whom they believ'd.

Gen. 2. 24. Therefore shall a Man leave his Father and Mother, and shall cleave unto his Wife, and they two shall be one Flesh.

Eph. 5. 32. This is a great Mystery; but I speak concerning Christ and his Church.

James 5. 14. Is any sick among you, let him call for the Elders of the Church; and let them pray over him, anointing him with Oil in the Name of the Lord.

Ephes. 3. 20. Now unto him that is able to do exceeding abundantly, above all that we can ask or think, according to the Power that worketh in us;

To him be Glory in the Church throughout all Ages, World without end,
Amen.

Third Lesson.

1 Cor. 11. 23.

FOR I have received of the Lord that which also I have deliver'd unto you, That the Lord Jesus the same Night in which he was betrayed, took Bread;

And when he had given Thanks he brake it, and said, Take, eat, this is my Body which is broken for you; This do in remembrance of me.

After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood; this

this do ye as oft as ye drink it in remembrance of me ;

For as often as ye eat of this Bread, and drink of this Cup, ye do shew the Lord's Death till he come.

Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

But let a Man examine himself ; and so let him eat of that Bread, and drink of that Cup.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

Resp.] Blessed be thy Holy Name, O Lord, who hast provided the Scriptures for a Comfort of the Faithful ; and blessed be thy gracious Wisdom who hast left in thy Church a Rule to interpret them, lest the Unwary and Unstable should pervert them to their own Destruction. Renew, O merciful Lord, a right Spirit in the World, a Spirit of Humility and Obedience, that in reading those Sacred Books, none may prefer their private Fancies before the Testimony of the Church-Universal ; nor be obstinately perverse against their proper Pastors ; but all may ready submit to them whom

he

he that hears, hears thee, and he that despises despises thee.

Ref.] *Jo.* 6. 48. I am the Bread of Life. And *Jo.* 6. 31. Our Fathers did eat Manna in the Wilderness, as it is written, He gave them Bread from Heaven to eat. *v.* 33. For the Bread of God is he which cometh down from Heaven, and giveth Life to the World. Then said they unto him, Lord evermore give us this Bread.

V. 51. I am the living Bread which came down from Heaven; if any Man eat of this Bread he shall live for ever; and the Bread that I will give is my Flesh, which I will give for the Life of the World: For my Flesh is Meat indeed, and my Blood's Drink indeed. These, O my dearest Saviour, are thy very Words, O evermore give us this Bread.

Thursday *Lauds.*

Antiphon.

How great is the multitude of thy Loving-kindnesses, which thou hast laid up for them that fear thee?

Psalm 57.

WHere, O thou boundless Ocean of Charity! where will thy overflowing Streams stay their Course?

We, and our Ingratitude strive to oppose thee; but nothing can resist thine Almighty Goodness:

When the Impiety of Man was at the height, and their treacherous Heads plotting to betray thee:

Then did thy Wisdom mercifully consult to overcome our Malice with thy Bounty.

Immediately thou contrivedst an admirable Way, to invite all the World to a Feast of Miracles:

A Feast in which are continually wrought new Miracles of Love for us.

And as if it had not been Love enough, to have given thy self on the Crofs for us:

Thou hast found out a Way to give thy self to us in the Holy Sacrament:

To unite us to thy self with the most intimate Union that its possible to conceive; and which we can better feel than express.

For what greater Mercy, and Bounty can be extended to us poor Mortals, than for

for our Redeemer to become the very Food of our Souls ?

To become the Life, the Strength, the Support and Comfort of our Souls :

Nay to become even one with me, and be unto me the very Soul of my Soul ?

O Lord my God, this is so unconceivable a Blessing ; this is so Divine an Union ;

That the very Angels, who so much desire to look into the great Mystery of our Redemption,

Do crowd about our Altars, and with awful Admiration contemplate thy wonderful Condescension in it.

Resp.] Pet. 1. 12. Ephes. 3. 10. 1 Cor. 10.

What Thanks then, gracious Lord, can I return thee for those Wonders of Love thou hast shewed to me a wretched Sinner ; which those blessed Angels above, who never sinned, so diligently attend, so much admire ?

In this Feast thy whole All-glorious Self is freely given to the meanest, if truly prepar'd Guest.

A Feast of Love and incomparable Sweetness, to which thine own blest Mouth so kindly calleth us.

Come to me you that labour for Holiness, and are opprest under the Weight of your Sins.

Come

Come to me you that hunger after Heaven, and thirst to drink at the Fountain of Bliss.

Come to me, and I will refresh you with the Wine of Gladness, and the Bread of Life.

Come you that are weak, that you may grow strong ; and you that are strong let you become weak.

Come you that have Leisure, and here entertain your Time ; Come you that are busie, and here learn to sanctifie you Employment.

Come all, and gather freely of this Celestial Manna, and fill your Souls with the Food of Angels.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 58.

THUS does our gracious Lord invite, and shall we go ? shall Sinners dare to sit down at his Table ?

Thus he invite, and shall we not go ; shall Wretches presume to refuse his Call ?

Rise then, my Soul, and take the swiftest Wings ; and fly to the Presence of this great Mystery.

Soon.

Soon as thou comest, bow low thy Head ; and humbly adore thy blest Redeemer :

Our God that comes so far to meet us ; and brings along with him all his Mercies and Merits to entertain us.

Arise, and leave the World behind thee ; and run with Gladness to salute thy Lord.

Enter the Palace of his most glorious Residence ; the Place where his Honour dwelleth.

There shall we see the Eternal Word, that descended from Heaven to become Man for us ;

Not only represented, but really convey'd to us, and made one with us.

There we shall see this Prince of Peace, not only Symbolically sacrific'd for us, but really giving himself to us.

Can we, O dear Redeemer, believe, and feel, and experimentally enjoy those great Effects of thy Love ;

And not be ravish'd with Admiration of that Love, which produces such wonderful Effects.

Can we believe thy all-supream Veracity, and not believe all thou hast said and done ?

What tho' our Eyes see nothing but Bread and Wine ? Our Faith and Experience too, assure us, that there is also our dear Saviour.

For

For, O the Gusts of Joy, and Souls over-flowing Comforts, the Just do find herein !

Producing nothing but Praises, and Thanksgivings, and Love, and Joy, and Fear ;

And Care of Offending this blessed and new-enter'd Guest.

What earnest Supplications do they make, that their Lord will keep possession of their Hearts, and never depart from them more ?

Let us not then refuse to believe our God, because his Mercies transcend our Capacities.

No, no, 'tis thy very Self, O blessed Jesu ; and 'tis thine own Light by which we see thee.

And 'tis thine Holy Spirit the Comforter, by which we feel and find thee.

None but infinite Wisdom couldever have invented so strange, and high, and prodigious a Mystery.

None but an unconceivable infinite Goodness, would ever have imparted so dear and rich a Blessing.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm

Psalm 59.

LORD, who are we unworthy Sinners, that thus thou regardest our wretched Dust ?

What's all the World compar'd to thee ; that thus thou seemest to disregard thy self ?

'Tis for our sakes, and to draw us up to thy Love, that thou thus vouchsafest to dwell among us.

'Tis for our sakes, and to spare the Infirmitiy of our Nature, that thy Brightnes appears not in its proper Lustre.

Blessed are the Eyes that see thee by Faith, in this most Blessed Sacrament ; and blessed is the Mouth that reverently receives thee.

Blessed yet more is the Heart that desires thy Coming, and longs to see thee in thy beauteous self.

O thou eternal Lord of Grace and Glory, our Joy and Portion in the Land of the Living !

What hast thou there prepared for thy Servants ; who bestowest such Pledges of thy Bounty here ?

What dost thou reserve in thine own Kingdom, who givest us thy self in this place of Banishment ?

How

How will thy open Vision transport our Souls ; when our dark Faith yields such Delights ?

Nothing on Earth so Sweet as to kneel whole Hours before thee, and One by One consider thine innumerable Mercies.

What must it be in Heaven to shine continually before thee ; and all in one contemplate thine unspeakable Goodness and Glories ?

O my ador'd Redeemer ! when will that happy Day appear, that mine Eyes shall behold thee without a Veil ?

When will these Clouds and Shadows pass away ; that thy Beams may shine on me in their full Brightness ?

Object not against me, dearest Lord, that none can see thy Face and live ?

Those Fears thy Love has changed, and all my Hope is now to live by seeing Thee.

Say not, O thou mild and gracious Majesty, if I approach thy Presence I must die.

Rather instruct me so to die , that I may live for ever in thy Presence.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Revel. 7. 10.

SAlvation to our God, who sitteth upon the Throne, and unto the Lamb,
Amen.

Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.

Hymn 18.

With all the Powers my poor Soul hath,
Of humble Love, and loyal Faith,
Thus low, my God, I bow to thee,
Whom too much Love bow'd low'r for me.

Down busie Sense, Discourses die,
And all adore Faith's Mystery.
Faith is my Skill, Faith can believe,
As fast as Love new Laws can give.

Faith is my Eye, Faith strength affords,
To keep pace with those gracious words;
And words more sweet, more sure than they
Love could not think, Truth could not say.

O dear memorial of that Death,
Which still survives, and gives us Breath!
Live ever, Bread of Life, and be
My Food, my Joy, my All to me.

L

Come,

Come, glorious Lord, my hopes encrease,
And fill my Portion in thy Peace.
Come hidden Life, and that long Day,
For which I languish, come away.

Where this dry Soul, those Eyes shall see,
And drink the unseal'd source of Thee.
When Glory's Sun, Faith's Shade shall chace,
And for thy Veil give me thy Face.

Antiphon.

He feeds the young Ravens that call upon him, and says, he esteems us much better than they: Behold a full proof! He feeds them and all things else; but to feed us: Behold yet a fuller, and O riddle of Bounty! even out of the Feeder himself comes Food for us.

V. The Bread of Life which came down from Heaven,

R. Feeds us with the Bread of Knowledge and Understanding.

Let us pray.

O Bounteous Lord, the continual Supplier of thy Creatures, with all convenient Sustenance to advance our Growth and Strength, fit to take Heaven by violence, and rise at length eternal Enjoyers of

of thy self. Fix, we beseech thee, our Eyes and Adoration on that open hand, which thus graciously gives us our daily Bread: And grant that the wonderful Feast of thy Son's Body and Blood may duly sanctifie our Tastes to all other thy Bounties, that they may relish as they are only thy great Love to us, and feed, as they ought, purely thy dear Love in us, thro' the same our Lord Jesus Christ. *Amen.*

Thursday *Vespers.*

Psalm 60.

UNhappy Man! first created just; as every Work comes fair from the hands of God.

At first endow'd with Dominion over the Earth; and which was more with Dominion over himself.

At first not only made sole Lord of Paradise; but Heir Apparent of the Heaven of Heavens.

All this was lost by one rash Act; disobeying the Law of thy wise Creator.

All this, alas; we lost by *Adam's* Transgression; which brought in Sin, and Death, and universal Misery.

Our Bodies were deprav'd by his Distemper ; and our Souls made fit for such deprav'd Bodies.

Our Senses quickly rebell'd against Reason ; and both together conspir'd against Grace.

Dulness and Ignorance o'erspread the World ; Error and Vice possess Mankind.

The Law they observ'd was their own unruly Appetite ; and the Deity they worship'd, the work of their own hands.

Even the selected People of the true God ; the favourite Nation of the Almighty Providence.

They who were brought out of Egypt with so many Wonders ; and seated in a Country flowing with Milk and Honey.

They who had seen the Sea divide before them ; and stand of each side as a Wall to defend them :

They who had tasted the Quails and the Manna from Heav'n ; and drunk of the Streams that came gushing out of the Rock.

Even they forgot their great Deliverer ; and set up for their God a Golden Calf.

They could not worship what they did not see ; they must have Gods to go before them.

Thus lay the miserable World, all cover'd with Darkness, and the thickest Mists of gross Idolatry.

Thus

Thus had poor Man quite been lost ;
and all he could do was to wander up and
down a while.

Till when his few vain Years were spent,
he suddenly descended into everlasting
Sorrows.

This mov'd thy pity, gracious Lord !
who often art found by those that seek
thee not.

Who never withdrawest thy Hand in
time of need ; but constantly suppliest us
in all our Necessities.

This mov'd thy pity to undertake our
Relief ; to come down thy self to dwell
among us.

That as our Nature us'd to worship
what it saw ; we should now see that
God-Man whom we might safely wor-
ship.

But thou again, dear Lord, must leave
our World ; and though it be good for us,
'tis hard to part from thee.

Thou must again ascend into thy Fa-
ther's Bosom, to prepare a place for thy
faithful Followers.

Yet even then, O thou wise and infi-
nite Goodness ! Thou didst not utterly
forsake us.

But didst both send thy Holy Spirit
to comfort us ; and give thy self in the
Sacrament to feed us.

Still thou art here to move us by thy Presence; and entertain our Devotions without fear of excess.

We know 'tis impossible to adore and love our God too much; O that it were possible to love and admire him, and adore him enough.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Whither, O my God, should we wander, if left to our selves? Where should we fix our Hearts, if not directed by thee?

Antiphon.

Blessed be thy Providence, O God! that so tenderly nurses up the World; still growing on to new degrees of Perfection.

Psalm 61.

LORD what a happy change has thy coming wrought! What glorious effects has thy coming produced!

Once in a populous City not ten that were Just; and on the whole Earth but eight that were saved.

Now we see thousands with a strong and vigorous Love, run swiftly after thee in the ways of thy Counsels.

Now

Now we see Millions with a fair degree of Hope ; walk constantly towards thee, in the ways of thy Commands.

Now we see Kings and mighty Nations submit to thee ; and hope e're long that all the World will adore thee.

Whence could this strange Improvement come ? whence could all those Blessings spring ?

But from thy holy Life, O blessed Jesus, and the infinite Merits of thy painful Death ?

Both which are united, and the Fruits thereof abridg'd, in this blessed and holy Sacrament.

This, and our holy Baptism, are the two Breasts, that give Life and Spirit to thy Church :

And that work all the Wonders which so highly adorn the World.

For these we build our great and sumptuous Churches ; to bestow on our God the best Houses we have.

For these we beautifie thy Temples ; and entertain our Lord in the best way we can.

These sacred things, thy Word and Sacraments ; breed in us, not only profound Veneration and Adoration to thee :

But also a great and due respect to thy Pastors and Priests ; the Apostolick Dispensers thereof.

These saving Mysteries keep alive our dear Redeemer's Death ; and apply to our Souls all the Merits of his Passion.

These fill our Hearts with Heroick Courage ; to do, and suffer for the name of Jesus.

These, in fine, are the food of Faith, and Hope, and Love ; and these three fit us for eternal Happiness.

O blest Memorial of my Saviour's Love ; and faithful Seal of all his Promises !

If I forget to sing of thee ; let my Tongue cleave to the Roof of my Mouth.

If I forget to meditate on thee, let my Head forfeit its Power to think.

All the short time that I remain in thy presence, I will wholly employ to adore thy Majesty.

Thee will I bless, for all thy Mercies ; to thee will I open all my Necessities.

Begging thy Pardon for my past Offences ; and thy gracious Assistance for the time to come.

Imploring thy Grace, and preservation of thy Church ; and thy Blessing upon all the World.

O spotless Lamb, once slain for us on the Cross ; and duly commenorated on, and communicated to us at thy holy Altar.

Be thou our powerful Advocate with thy Heavenly Father ; and solicit by thy Merits, his Mercy for us.

Offer thy self before his Throne ; and turn away the Wrath we deserve for our Sins.

So Slaves are rescued from their Chains ; and Prisoners from the doom of Death.

Whilst they appease their offended King, with the pleasing remembrance of his beloved Son.

And so we hope, and infinitely more ; from the infinitely greater Mediation of Jesus.

If thou, O Lord, shalt thus restore our Liberty ; and cloath thy Servants with the Robes of thy Righteousness :

Then shall we delight to be still in thy Presence ; and where e're we are our Hearts shall still be with thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Blessed be thy Providence, that so tenderly nurses up the World, still going on to new degrees of Perfection.

Ant.] This is the greatest Charity that God himself can bestow ; since God can bestow nothing greater than himself.

Psalm 62.

AND does our glorious Lord not only visit ; but dwell perpetually with us Men upon Earth ?

He whom the Heaven of Heavens cannot contain ; does he make his Residence in our little Tabernacles ?

Where are you holy Angels, that you fly not swiftly down to attend your Lord ?

Where are you careless Men, that you run not quickly hither ; and with your lowest Homage bow to your King ?

Who though he shines out clear to the Blessed above ; and the Beams of his Glory strike bright upon their Faces :

Yet have his Mercies to us far more of Miracle ; far more of Care, and tender Providence.

Whilst he not only is pleased to be among us ; but condescends to become even one with us.

While he is not only our God to go before us ; but our very Food to enter into us.

O Souls redeem'd by the Blood of Jesus ; and nourish'd with the Flesh and Blood of his sacred Body !

Why melt you not into Tears of Joy, for being so regarded by the King of Heaven ?

Why

Why not at least dissolve into Tears of Sorrow ; for so little regarding him ?

Who will not tremble with an amorous Reverence ; that stands in the sight of so great a Majesty ?

Who can forbear to be transported with Joy ; that thinks I'm going to revive my God ?

Who can contain the overflowings of his Heart ; whilst his Breast can say here I have my God ?

My great and glorious God, who merrily out of Love, thus gives me himself in pledge of my Salvation.

O infinite sweetness ! how good is it for us to be here ; and behold our Lord transfigur'd before us ?

Hear let us make a thousand Tabernacles ; one, O my Jesus, for thee, and one for each of us.

That in our little Tent we may dwell about thee ; and sing, and bow, and rejoice before thee.

What should the Captive wish but Liberty ; and the weary Pilgrim but to be at rest ?

What should the Sick desire but Health ? and what can I, but to be with my God ?

But stay, am I dreft like a Friend of the Bridegroom ; that I safely may come to this Marriage-Supper ?

Have

Have I consider'd how chaste the Eyes should be, which go to behold the God of Purity ?

Have I consider'd how clean that Mouth should be, which presumes to eat the Bread of Heaven ?

But how all-celestial that Soul should be ; which aspires to an union with the Body of our Lord ?

Look, look my Heart, look well into thy self ; and strictly search every corner of thy Breast.

Alas ! how poor, and dull, and empty are we : how infinitely unworthy of so divine a Sacrament ?

Yet are we call'd by him that can Command ; by him that sees, and pities our Miseries.

He bids us come, he will surely receive us ; and with his bounteous fulness supply our defects.

Go then my Soul, go to that sacred Table, and take thy part of that delicious Banquet.

Go all enflam'd with Love, and Joy, and Hope ; and quench thy holy Thirst at that spring of Blis.

When thou hast tasted the sweetness of thy God ; and feel'st his heavenly Streams flow gently on thee :

Open thy happy Breast, and suck those Waters in ; and let them freely run over all thy Powers.

Let them soak deep to the root of thy Heart ; and turn thy barren Heath into a fruitful Land.

Fruitful in holy Thoughts, and pious Words ; fruitful in good, and just, and charitable Deeds.

Fruitful to thy self in thine own Improvement ; fruitful to others in thy good Example.

No more Ingratitude to so gracious a God ; no more neglect of so glorious a Majesty.

Away false Pleasures, Sin and Vanity ; for the God of Holiness hath touch'd my Heart.

He has himself gone in and taken Possession ; and seal'd it up for his own Service.

Glory be to the Father, &c.

As it was in the beginning, &c.

Chap. i Cor. 13.

THough I speak with the Tongues of Men and Angels, and have not Charity, I am become as sounding Brats, or a tinkling Cymbal.

And

And tho' I have the gift of Prophecy, and understand all Mysteries, and all Knowledge ; and though I have all Faith, so that I could remove Mountains, and have not Charity, I am nothing.

And tho' I bestow all my Goods to feed the Poor ; and tho' I give my Body to be burn'd, and have not Charity, it profiteth me nothing.

Charity suffereth long, and is kind ; Charity envieth not, Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, *is not easily provoked*, thinketh no Evil !

Rejoyceth not in Iniquity, but rejoyceth in the Truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth ; but whether there be Prophecies, they shall fail ; whether there be Tongues, they shall cease ; whether there be Knowledge, it shall be done away.

When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child ; but when I became a Man, I put away childish things.

For now I see thro' a Glafs darkly, but then Face to Face : Now I know in part, but then I shall know, even as I am known.

And

And now abideth Faith, Hope, and
Charity, these three; but the greatest of
these is Charity!

Hymn 19.

DO I resolve an easie Life,
Stor'd with Plenty, free from Strife?
When, dear Lord, thy Days and Nights
Pas'd in Poverty and Fights.

Do I design a gentle Death,
Singing 'out my aged Breath?
When, my Saviour! Tortures tore
Thy dear Soul out, drown'd in Gore.

May this our holy Sacrifice!
Acting in a sweet disguise,
Jesus Passions o'er again,
Such undue Conceits restrain.

Keep, keep, still lively in thy Mind,
How I ought to be resign'd;
How this Pattern ought destroy
All my sensual Grief and Joy.

Are Sufferings ill? no; Wisdom chose
His, and our way to Bliss through those.
Are Pleasures Goods? no; Wisdom scorn'd
Their dalliance, and us forewarn'd.

This,

This, Lord, this make my ditty be,
 At least whenever thee I see,
 Thee its ground so oft repeating,
 To prevent my Souls forgetting ;

Jesu ! thus arm'd, no Terrors shall
 Make my vertuous Courage fall ;
 No Flatteries here my best hopes drown,
 Since thy Cross led to thy Crown.

Live for ever, glorious Lord,
 Live by Heav'n and Earth ador'd ;
 O may both their Praises give,
 They who see, we who believe.

Antiphon.

Thou art ascended, our glorious Re-deemer, to prepare a place for us : Yet continuest still here our gracious *Emanuel*, to prepare us for it.

V. Thy delight, O Lord, is to be with the Children of Men ;

R. O make it ours to be with the God of Heaven.

Let

Let us pray.

O God ! who seeing the dulness of our Spirits, needs so often fresh impulses of Sense , hast wonderfully contriv'd our alone saving Object, thy sacrificed Son, continually to sollicite our Hearts, by his own dear Presence sacramentally among us ; Reclaim, we humbly beseech thee, all our wandering Affections, with this Miracle of Goodness, and compose them into such a diligent and devout Attendance on our gracious Lord, that we may daily feed our Adoration and Love of him, and daily grow in our desires of seeing Eternally his glorious Face, who with Thee, and the Holy Ghost, liveth and reigneth One God, World without End.
Amen.

Thursday

Thursday *Compline.**Psalm 63.*

WH O will give me this happy Favour; that I may find my God alone?

That I may find him in the silence of Retirement; where the noise of the World can no way interrupt us.

But that my God may speak to me, and I to him; as dearest Friends converse together.

That I may unfold before him all my Wants; and freely ask the Charity of his Counsel.

What shall I do, O my gracious Lord, to be happy here? what shall I do to be happy hereafter?

Nature already has thus far taught me; that in all I undertake I seek my own good.

Only I have cause to fear I may mistake that Good; and set up an Idol instead of Thee:

Unless my God vouchsafe to instruct me; and show my Soul its true Felicity.

Hark!

Hark ! how the eternal Wisdom gives thee advice ! and let every Word sink deep into thy Soul.

Seek with thy first endeavour the Kingdom of Heaven ; and all things else shall be added to thy wish.

Love with thy whole Affections the Enjoyment of thy God ; and all things else shall conspire to thy happiness.

All these my Lips confess are excellent Truths ; but when, O my God, shall my Life confess them ?

When shall I perfectly overcome my Passions ? guide them so that they may draw me to thy Light.

While they are mine, alas, I cannot govern them ; behold, dear Lord, I offer them all to Thee.

Check thou their lawless Motions with thy Grace ; lest they violently carry me away from my Duty.

Wean thou my Heart from the Follies of this World ; and quicken its Appetite to thy solid Joys.

That I may hunger and thirst perpetually after Thee ; and those glorious Promises thou hast made to thy Servants.

That my whole Soul may seek Thee alone ; since Thou alone art all my Heaven.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 64.

When, O my Soul, shall thy God find
thee alone ; free from those busy
thoughts that fill thy Head ?

O with what ready Charity would he
then instruct thee ; and let thee into his
blessed Secrets !

Himself would become thy familiar
Guest ; and dwell with thee in perpetual
Joy.

Lord, thou must enter first, and chase
those Fancies away ; and consecrate my
Soul a Temple to thy self.

Take Thou intire Possession, and hold
it fast for ever ; and suffer not the En-
emies of my Peace to return.

Sit Thou as Sovereign King, and abso-
lutely Command ; for thy Government
is mild, and thy Rewards are infinite.

What hast Thou promis'd, Lord, to
him that receives Thee with an humble
Love ?

All that's contain'd in those sweet and
mystick words ; he dwells in me, and I
in him.

O blessed words, if once my Soul can
say, he dwells in me and I in him !

He is my Refuge in all Temptations ;
he is my Comfort in all Distresses.

He is my Security against all my Enemies ; he dwells in me, and I in him.

What can an infinite Bounty give greater than it self? and what can an empty Creature receive greater than his God ?

O glorious God, my Life, my Joy ; and the only Center of all my hopes !

Were my unsteady Soul once united to Thee ; or once had relish'd the sweetnes of thy Presence :

How would all other Company seem dull and tedious ; and the whole World be bitter to my taste ?

How would my Thoughts cleave fast to Thee ; gladly seal this everlasting Covenant ?

If Thou, O Lord, wilt dwell with me, my Heart shall continually attend Thee.

Night and Day will I sing thy Praises ; and all my Life long adore thy Mercies.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 65.

THou art my only hope, O blessed Jesu ; and thy Favour alone is all things to me.

In Thee I find the Providence of a Father ; and the tender kindness of an indulgent Mother.

In

In Thee I enjoy the Protection of a King ; and the rare Fidelity of a constant Friend.

In Thee I possess whatsoever I want ; and thy Fulness exceeds even my utmost Desires.

Thou art, O Jesus, my God, and all Things ; what can I think, or wish for more.

Already enough is said for them that love, and know the value of those precious words.

O sweet, and charming words, my God and all things ! sweet in excess to those that taste them.

Not to the corrupted Palates of the World, who relish nothing but the Food of Sense.

Words that revive the fainting Mind ; and fill its darkest Thoughts with Light and Joy.

O may these blessed Words dwell on my Tongue ; and live for ever in my faithful Memory.

Where e're I am in this unconstant World ; and whatever busines entertains my Hands ;

Still let my inward Eye look up to Thee ; and fix its sight on thy glorious Face.

Still

Still may I wish, and long for that happy Day ; which opens to my Soul so blest a view.

Where I shall see, and no longer darkly believe, that thou, O Lord, art my God and all things.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

What couldst thou say, dear Lord, more sweet than this ! thy delight's to be with the Children of Men.

Hymn 20.

Come my Thoughts, that fondly fly
At every Toy which passes by ;
Spending so your Strength in vain,
While what you court you ne'er can gain.

Come, fond Man, who sure must be
Quite tir'd with all this Life can see,
Losing oft thy Hopes and Time ;
Come take Advice of this plain Rhime.

Seek no more abroad thy Rest,
But seek at home in thine own Breast :
Let thy Mind from Guilt be clear,
Then look for all thy Comforts there.

With

With thy self, and with thy God,
 Delight to make thy chief abode :
 There repose secure and free ;
 And no Mischance can trouble thee.

Should Death it self thy Walls assail,
 Still thou art safe, and canst not fail :
 Still thy Soul's thine own ; and she
 To a new House remov'd shall be.

New and lasting there above,
 All built and furnish'd with pure Love ;
 There shall this Mud-Wall of thine,
 Repair'd, the brightest Stars outshine.

There thy Lord that feeds thee now,
 With his own Flesh, shall more bestow.
 He came down to be like Thee,
 Thou shalt go up and like him be.

King of Glory, King of Peace,
 May these our Praises never cease :
 Still may we adore thy Throne,
 Still bow, and sing to Thee alone.

I Pet. Chap. 5. Ver. 6.

Humble your selves under the mighty
 hand of God, that he may exalt you
 in due time.

Casting

Casting all your Care upon him, for he careth for you.

Be sober, be vigilant, because your Adversary the Devil, as a roaring Lyon, walketh about seeking whom he may devour.

Whom resist stedfast in the Faith.

Let us pray.

O God, whose delights are to be with the Children of Men, when thy Grace can prevail with us to quit all other Company, and retire to Thee alone ; Grant, we humbly beseech Thee, that thy Providence, withdrawing every Night all the World from our Senses, may efficaciously move us to clear our Heads and Hearts of all its distractions ; and thy holy Spirit finding our Minds happily vacant, may fill them with the profoundest Love, and Reverence, and Adoration of Thee, as our only God and all things, through our Lord Jesus Christ thy Son, who with Thee and the Holy Ghost, liveth and reigneth One God blessed for ever.

Amen.

Friday MATTINS.

Invitatory.

*Come let's Adore our God that redeem'd us.
Come let's Adore our God that redeem'd us.*

Psalm 66.

WHEN we had sold our selves to Sin,
and were all become the Slaves of
Satan, our blessed Jesu descended from
Heaven, and brought a vast Price to buy
out our Freedom.

Come let's adore our God that redeem'd us.

The Price was no less than his own
dearest Blood, which he plenteously shed
on the Holy Cross, depositing so his in-
estimable Life, to rescue us Sinners from
the Jaws of Death.

Come let's Adore our God that redeem'd us.

Let us consecrate this Day to his sacred
Memory, and tenderly Compassionate his
unparalleld Sufferings, repenting from our
Hearts our many Sins, and thankfully ad-
miring his infinite Mercies.

Come let's Adore our God that redeem'd us.

Let

Let us wean our Minds from unbecoming Delights, and mortifie our Senses with a prudent Restraint, that, carry'd on the Wings of Fasting and Alms, our Prayers may mount up more swiftly to Heaven.

Come let's Adore our God that redeem'd us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, World without end. Amen.

Hymn 21.

Come, let's adore the King of Love,
A King of Suff'rings too:
For Love it was that brought him down,
And set him here in wo.

Love drew him from his Paradise,
Where Flow'rs that fade not grow:
And planted him in our poor Dust,
Among us Weeds below.

Here for a time this Heav'nly Plant
Fairly grew up and thriv'd:
Diffus'd its sweetness all about,
And all in sweetness liv'd.

But envious Frosts and furious Storms
 So long, so fiercely chide ;
 This tender Flow'r at last bow'd down
 Its bruised Head, and dy'd.

O narrow Thoughts, and narrower Speech,
 Here your Defects confess ;
 The Life of Christ, the Death of God,
 How faintly you express !

May he who from a Virgin Root,
 Made this fair Flow'r to spring,
 Help us to raise both Heart and Voice
 And with more Spirit sing.

To Father, Son, and Holy Ghost,
 One undivided Three,
 All highest Praise, all humblest Thanks,
 Now and for ever be. *Amen.*

Antiphon.

Take up thy Cross, and follow thy
 Lord ; for his Yoke is easie, and his bur-
 then light.

Psalm 67.

MY God, who can complain of doing
 too much ; if they consider the
 Labours of Jesus ?

Those

Those painful Labours he so freely undertook ; and mildly stoop'd to his humble Task.

When he might have flown on the Wings of Cherubims ; he chose to walk with us Worms in the Dust.

When he might have made the Angels his Footstool ; he rather became the Servant of his Parents.

Living with them in their little Cottage ; and readily obeying even their least Command.

There in that humble Privacy he increas'd in Wisdom ; and grew in favour both with God and Man.

Still by his pious Candor, gaining the Love of those happy few that saw his Life :

That saw thy holy Life, O glorious Jesu ; and heard with Joy and Wonder thy incomparable Sayings.

That felt a gentle motion stir their Hearts, to love and imitate so blest a Pattern.

O that the same sweet Spirit of Grace might draw our Minds, dear Lord, to thee !

O that we could in every Passage of our Lives, actually reflect on the example of thine !

Thy Retirements were fill'd with holy Speculations ; and in the midst of business thy Mind was free for Heaven.

Thy converse with others mispent no time, but bestow'd every moment in excellent Charity.

To instruct the Ignorant, to reduce the Deceived ; to comfort the Afflicted, and heal the Diseased.

To convince the Froward, and absolve the Penitent ; and perswade all the World to be truly happy.

It was thy Meat and Drink to do thy Father's Will ; O make it ours to perform thine.

Make us in every Action still think on Thee ; what thou wouldest counsel us to do.

What thou thy self wouldest do, O blessed Jesu ; if thou again wert here amongst us.

And when we thus have learnt our Duty, Lord make us to do what thou hast made us to know.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Take up thy Cross, and follow thy Lord ; for his Yoke is easie, and his burden light.

Ant.] He humbled himself for us, and became obedient to Death, even the death of the Cross.

Psalm 68.

MY God, who can repine, as suffering too much, if they remember the Afflictions of Jesus?

Those many Afflictions he so patiently endured, and bore with silence all their weight.

Even from his humble Cradle in the Grot of *Bethlehem*; to his bitter Cross on the Mount of *Calvary*.

How little do we read of Glad and Prosperous; how much of Pains and Grief, and perpetual Affronts?

Sometimes abandon'd by his dearest Friends, and left alone among all his Discomforts.

Sometimes pursued by his fiercest Enemies; and made the common Mark of all their spight!

Sometimes they plot to snare him in his words; and enviously slander his miraculous Deeds.

Sometimes tumultuously they gather about him; to gaze and abuse this Man of Sorrows.

Sometimes they furiously seize on his Person ; and hale and drag him along the Streets.

At last they all conspire to take away his Life ; and condemn him to a sharp and cruel Death.

Have you not seen a harmless Lamb stand silent in the midst of ravening Wolves ?

So stood the Prince of Peace and Innocence ; besieg'd with a Ring of Savage Jews.

When they blasphem'd him, he reply'd not again ; and when they injuriously struck him, he only observ'd their Rashness.

When they provok'd him with their utmost Malice, he pleaded their Excuse ; and when they kill'd him, he earnestly pray'd for their Pardon.

O strange Ingratitude of humane Nature ; thus barbarously to Crucify the World's Redeemer.

O admirable Love of the World's Redeemer ; thus patiently to dye for humane Nature !

Say now, my Soul, for whom thy dearest Lord endur'd all this, and infinitely more.

Canst thou complain of thy little Troubles, when the King of Glory was thus afflicted ?

Canst

Canst thou complain of a meanly furnish'd House, when the Son of God had not where to lay his Head? John 19.24

We wear the Badge of a Crucified Saviour; and shall we shrink back at every Cross we meet? John 19.23

We believe in a Lord, that was crown'd with Thorns; and shall we abide to tread on nothing but Roses? John 19.24

Before our Eyes, O Jesu, we see Thee Humble and Meek; and shall thy Servants be Proud and Insolent? John 19.25

We see Thee travel up and down, poor and unregarded; and shall thy Followers make it their chief aim to be rich and esteem'd? John 19.26

Thy charitable Labours were maliciously Slander'd; and shall not our Faults have the Patience to be reprov'd? John 19.27

Thou disdain'dst not to be call'd in scorn the Carpenters Son; and cannot our vileness bear a little disparagement? John 19.28

O how unlike are we to that blest Original; who descended from Heaven to become our Pattern! John 19.29

How do we go astray from that sacred Path; which the Holy Jesus trac'd with his own Steps? John 19.30

Pity, O dear Redeemer, the Infirmities of thy Children; and strengthen with thy Grace our fainting Hearts? John 19.31

Arm us, O glorious Conqueror of Sin and Death ! against all the Fears and Terrors of the World.

Arm all our Powers with those celestial Vertues, of Faith, and Hope, and invincible Love.

That we may still go on, and resolutely meet whatever stands in our way to Heaven.

Since we must suffer as Christians, and deserve it as Sinners; Lord, let us bear it as become thy Servants.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

He humbl'd himself for us, and became obedient to Death, even the death of the Cross.

Ant.] Unworthy are we, O Lord, of the least of thy Favours; O let thy Passion make us worthy of the greatest.

Psalm 69.

My God, when I consider what thou hast suffer'd for us; and what we have done against Thee:

I am

I am amaz'd at the wonders of thy Goodness ; and confounded at the vileness of our Misery.

Our Sins were the cause of thy cruel Death, yet still we permit them to live in us.

We entertain the worst of thy Enemies ; and treacherously lodge them in our own Bosoms.

Preferring a petty Interest before thy Heaven ; a transitory Pleasure before thy Felicity.

Many, we confess, are the Follies of our Life, and our Consciences tremble at their own great Guilt.

Many are the times thou hast graciously pardon'd us ; and still we relapse, and abuse thy Clemency.

The memory of our Transgressions are bitter unto us ; and the thought of our Ingratitude extreamly afflicts us.

But is there, O holy Jesus, any stain so foul , which thy gracious Blood cannot wash away ?

Is there any heap of Sins so vast, to exceed the number of thine infinite Mercies ?

O no ; thou canst Forgive more than we can Offend ; but thou wilt not Forgive unless we fear to Offend :

Unless we seek to Thee for Peace and Reconciliation ; and humble our selves in thy holy Presence.

Wherefore behold we fall down at thy crucified Feet ; and there ask Pardon for our perverse Affections.

Reverently we kiss thy pierced Hands ; and implore Forgiveness of our wicked Actions.

Humbly we salute thy bleeding Side, and supplicate thy Grace to purifie our Intentions.

All we can offer thy offended Majesty, to pacifie the Justice of thy Wrath ;

Is only an humble Eye bathed in Tears, and a faithful penitent Heart, broken with contrition.

Only a firm resolve to mend our Lives ; and even all this we must beg of Thee.

O thou our gracious and indulgent Lord, who freely pardon'st all that truly Repent :

Who givest Repentance to all that ask ; and invitest all to ask, by promising to give.

Make us look seriously into our own Breasts ; and heartily lament our own Failings.

Make us search diligently for our Bosom Sins ; and strive to cast them out with Prayer and Fasting.

Open

Open thou, O Lord, our Lips, to accuse our Crimes; that we blush not to confess, what we fear'd not to do.

Correct our past Sins with the works of Repentance; that the Stains they leave may be quite taken away.

Preserve us hereafter with thy powerful Grace; that no Temptation surprise or overcome us.

Extend thy Mercy, O Lord, over all our Works; since thy self hast declar'd 'tis above all thine own.

Glory be to the Father, &c.
As it was in the beginning, &c.

Antiphon.
Unworthy are we, O Lord, of the least of thy Favours; O let thy Passion make us worthy of thy greatest.

First Lesson.

Isa. 51. 14.

*H*earken unto me, my People; give ear unto me, O thy Nation, for a Law shall proceed from me; and I will make my Judgment to rest for a Light of the People.

Isa.

Isa. 50. 6. I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Spitting.

Isa. 63. 3. I have trodden the Wine-press alone, and of the People there was none with me.

And *Ver. 5.* I looked and there was none to help.

Psal. 22. 7. All that see me laugh me to scorn; they shoot out their Lips, they shake the Head, saying, He trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him.

Psal. 21, &c. I was as one that is Deaf, and heard not; as a Dumb Man that opens not his Mouth.

They gaped upon me with their Mouths, as a ravening and a roaring Lyon; for Dogs have compassed me, the assembly of the wicked have enclosed me. They pierced my Hands and my Feet. All my Bones are out of Joint. They part my Garments among them, and cast Lots for my Vesture.

And *Psal. 96. 2.* They gave me GauL for my Meat, and in my Thirst they gave me Vinegar to Drink.

And *Psal. 22. 15.* My strength is dry'd up as a Potsherd; and my Tongue cleaveth

cleaveth to my Jaws, and thou hast brought me to the dust of Death.

R. All this, O holy Jesus, thou taughtest by thy holy Prophets, to prepare the World for thy Coming.

All this and infinitely more, thou verifiedst in thine own Person, with Pains, and Sorrows, and Reproaches, able to make even Patience it self break forth into this sad Complaint, *Lam. 1. 12.* Is it nothing to you all ye that pass by? Behold and see if there be any Sorrow, like unto my Sorrow, which is done unto me, &c.

I was betray'd, and bound, and led away Captive; I was revil'd, buffeted, and scornfully spit on; I was stript, scourg'd, and condemn'd to a cruel Death; I was crown'd with Thorns, and pierc'd with Nails, and crucified among Thieves. O all ye that pass by the way, behold my Sorrow.

Second Lesson.

Joel 2. 12.

Therefore also now saith the Lord, Turn ye even unto me with all your Heart, with Fasting, with Weeping, and with Mourning.

And rent your Hearts and not your Garments, and turn unto the Lord your God ; for he is gracious and merciful, slow to Anger, and of great kindness, and repented him of the Evil.

Who knoweth if he will return, and repent, and leave a blessing behind him ?

Isa. 59. 1. Behold the Lord's hand is not shorten'd that he cannot save ; neither his ear heavy that he cannot hear.

But your Iniquities have separated between you and your God, and your Sins have hid his Face from you, that he will not hear.

Isa. 55. 7. Let the wicked forsake his Way, and the unrighteous Man his Thoughts ; and let him return unto the Lord, and he will have Mercy upon him ; and to our God, for he will abundantly Pardon.

Isa. 4. 16. Wash you, make you clean, put away the evil of your doings from before mine Eyes ; cease to do Evil, learn

learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow.

Come now, and let us reason together, saith the Lord ; though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wooll.

Ref. Oh that my Head were Waters, and mine Eyes a Fountain of Tears, that I might continually weep, and mourn, and lament for my own Sins, and for my Saviour's Sufferings. O my ador'd Redeemer, make us heartily sorry to have offended Thee ; make us speedily amend, lest we tuiue our selves ; thou hast given us these holy Rules to guide our Lives, and enforcd them on us by thine own Example, Fasting, and Praying, and Weeping, and humbling thy self unto Death, even the death of the Crois.

Third Lesson.

Isa. 58. 3, 4, &c.

Behold in the day of your Fast you find Pleasure, and exact all your Labours.

Be-

Behold you fast for Strife and Debate; and to smite with the Fists of Wickedness, &c.

This is the Fast that I have chosen to loose the Bands of Wickedness; to undo the heavy Burdens, and let the Oppressed go free; and that ye break every Yoke.

It is to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out unto thy House, when thou seest the naked, that thou cover him, and that thou hide not thy self from thine own Flesh.

Then shall thy light break forth as the Morning, and thy health shall spring forth speedily; and thy righteousness shall go before Thee, the Glory of the Lord shall be thy *terre* ward.

Then shalt thou call, and the Lord shall answer thee; thou shalt cry, and he shall say, here am I.

Isa. 43. 25. I, even I am he that blotteth out thy Transgressions, for mine own sake, and will not remember thy Sins.

I am the Lord thy God, who teach thee to Profit, and govern thee in the way thou shouldst go in, *Isa.* 48. 17.

Ref. My God! never let me so rely upon any outward Performances, that I neglect the improvement of my Mind; lest

lest my Fasting become an unprofitable Trouble, and my Prayer a vain Lip-labour. The Soul and the Body make one Man, and the Spirit and Discipline make a Christian: Never let me so pretend to inward Perfection, that I slight the outward Observances of Religion; lest my Thoughts grow proud and fantastick, and all my Arguments but a cover for Lasciviousnes.

Antiphon.

O ye foolish, when will you understand the gracious Providence of the Lord, in chastening whom he loves, and scourging every Child he receives?

V. Gold is try'd and refin'd in the Fire.

R. And the faithful Man in the Furnace of Affliction.

Let us pray.

O God, who by our great Masters dear Example, hast taught us what Labours and Sufferings Heaven deserves, and may require to take it by Violence: Confound, we humbly beseech Thee, the nice tenderness of our nature in us, by this thy more tenderly condescending Grace, and dispose us more easily to follow it by this plain reflection, that since

Flesh

Flesh and Blood cannot enter into the Kingdom of Heaven, whatever inures us practically to put them off here, by prudently denying even their just Contentments, most certainly helps us in our way thither; and is useful to perfect farther, even the perfectest, through our Lord Jesus Christ, who liveth and reigneth ever One God, World without End.

Amen.

Friday Lauds.

Antiphon.

Come let us Glory in the Cross of Christ, in whom is our Life, and Health, and Resurrection.

Psalm 70.

SHall we rejoice, my Soul, to Day?
Shall we not mourn at the Funeral of our dear Redeemer?

Such, O Lord, was the excess of thy Goodness; to derive Joys for us from thine own Sorrows.

Thou forbadeſt thy Followers to weep for thee; and reſerveſt to thy ſelf alone the Shame and Grief.

Thou

Thou invitest all the World to glory in thy Cross ; and commandest us to delight in the memory of thy Passion.

Sing then all you dear bought Nations of the Earth ; sing Hymns of Glory to the holy Jesus.

Sing every one who pretends to Felicity ; sing immortal Praises to the God of our Salvation.

To him who for us endur'd so much Scorn ; and patiently receiv'd so many Injuries.

To him who for us sweat drops of Blood ; and drank off the dregs of his Father's Wrath.

To the eternal Lord of Heaven and Earth ; who for us was slain by the hands of the Wicked.

Who for us was led away as a Sheep to the Slaughter ; and as a meek Lamb, open'd not his Mouth.

Whither, O my God, did thy Compassions carry Thee ? how did thy Charity so much prevail with Thee ?

Was it not enough to become Man for us ; but thou must expose thy self to all our Miseries ?

Was it not enough to labour all thy Life ; but thou must suffer for us even the Pains of Death ?

No, gracious Lord, thy Mercy still
observ'd some Wants in our Nature to be
unsupplyed.

Thou sawest our too much fondness of
Life needed thy parting with it to recon-
cile us to Death.

Thou sawest our fear of Sufferings
could no way be abated ; but by freely
undergoing them in thine own Person.

O blessed Jesus, whose Grace alone be-
gins, and ends, and perfects all our
Hopes !

How are we bound to praise thy Love ;
how infinitely oblig'd to adore thy Good-
ness ?

At any rate thou wouldst still go on ;
to heal our weak and wounded Nature.

Even at the price of thine own dear
Blood ; thou wouldst finish for us the
purchase of Heaven.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 71.

A Wake, my Soul, and speedily pre-
pare thy richest Sacrifice of humble
praise.

Awake, and summon all thy Thoughts,
to make haste and adore our great Re-
deemer.

For now 'tis time we should reverently go ; to make haste and adore, and offer our Hearts at his Footstool.

Thither let us fly from the Troubles of the World ; there let us dwell among the Mercies of Heaven.

Under the shadow of his Cross, let us kneel, and often look up to our dearest Lord.

Let us remember every passage of his Life ; and be sure that none escape our Thanks.

Let us compassionate every stroke of his Death ; and one by one salute his Wounds.

Blest be the hands that wrought so many Miracles ; and were so barbarously bored with cruel Nails.

Blest be the Feet that so often travel'd for us ; and at last were unmercifully fasten'd to the Cross.

Blest be the Head that was crown'd with Thorns ; the Head that so industriously studied our happiness.

Blessed be the Heart that was pierced with a Spear ; the Heart that so passionately lov'd our Peace.

Blessed be the intire Person of our crucified Lord ; and may all our Powers join in his Praise.

In thy eternal Praise, O gracious Jesu
and the ravishing thoughts of thy incom-
parable sweetnes.

O what excess of kindness was this!
what strange extremity of Love and Pity!

The Lord is sold, that the Slave may go
free; the Innocent condemn'd, that the
Guilty may be saved.

The Physician is sick, that the Patient
may be cured; and God himself dies, that
Man may live.

Tell me, my Soul, when first thou hast
well consider'd; and look'd about among
all we know:

Tell me, whoever wish'd us so much
good? whoever lov'd us with so much
tendernes?

What have our nearest Friends done for
us; or even our Parents, in comparison of
Thee?

No less than the Son of God came
down to Redeem us; no less than his
own dear Life was the Price he paid for us.

What can the Favour of the whole
World promise, compar'd to this miracu-
lous Bounty?

No less than the Joys of Angels are be-
come our Hope; no less than the King-
dom of Heaven is made our Inheritance.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 72.

TO Thee, O God, we owe our whole selves; for making us after thine own Image.

To Thee, O Lord, we owe more than our selves; for redeeming us with the death of thine only Son.

Nor were our Ruines so soon repair'd, as at first our Being was easily produc'd.

Thy Power to create us said but one word; and immediately we became a living Soul.

But thy Wisdom to redeem us, both spake much, and wrought more, and suffer'd most of all.

To redeem us he humbl'd himself to this low World; and all the Infirmitie's of this miserable Nature.

He patiently endur'd Hunger and Thirst, and the malicious Affronts of enrag'd Enemies.

How many times did he hazard his Life; to sustain with Courage the Truths of Heaven?

How many Tears did he tenderly weep; in compassion of his blind ungrateful Country?

How many drops of Blood did he shed, in that doleful Garden, and on the bitter Cross?

The Cross, where after three long hours of Grief, and Shame, and intolerable Pains :

He meekly bow'd his fainting Head ; and in an Agony of Prayer yielded up the Ghost.

So sets the glorious Sun in a sad Cloud ; and leaves our Earth in darkness and disorder :

But goes to shine immediately in th'other World ; and soon returns again, and brings us Light :

And so dost thou, dear Lord, and more ; thy very Darkness is our Light.

'Tis by thy death we are made to live ; and by thy Wounds our Sores are cured.

O my ador'd Redeemer, who tookest upon Thee all our Miseries ; to impart to us thine own Felicities !

Can we remember thy Labours for us ; and not be convinc'd of our Duty to Thee ?

Can our cold Hearts recount thy Sufferings ; and not be enflam'd with the Love that suffer'd ?

Can we believe our Salvation cost Thee so dear ; and live as if to be saved were not worth our Pains ?

Ingrateful we ! how do we slight the kindness of our God ? how carelessly comply with his gracious Design ?

For all his Gifts he requires no other return ; than to hope still more, and desire still greater Blessings.

For all his Favours, he seeks no other Praise ; than our following his Steps to arrive at his Glory.

O glorious Jesus ! behold to Thee we bow ; and humbly kiss the Dust in honour of thy Death.

Behold thus low we bow, to implore thy Blessings ; and the sure assistance of thy special Grace.

That we may wean our Affections from all vain Fancies ; and clear our Thoughts from all Impertinencies.

Then shall our Lives be intirely dedicated to Thee ; and all the Faculties of our Souls to thy Service.

Our Minds shall continually study thy Knowledge ; and our Wills grow every day stronger in thy Love.

Our Memories shall faithfully lay up thy Mercies ; and both Tongue and Heart shall sing for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lesson.

2 Cor. 1. 31.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort, who comforteth us in all our Tribulations, that we may be able to comfort them which are in Trouble, by the comfort wherewith we our selves are comforted of God: For as the sufferings of Christ abound in us, so our Consolation aboundeth by Christ.

Hymn 22.

TUNE now your selves, my Hearts strings high,
Let us aloft our Voices raise;
That our loud Song may reach the Sky,
And there present to thee our praise.

To thee blest Jesus, who camest down,
From those bright Spheres of Joy above;
To purchase us a dear bought Crown,
And woe our Souls to espouse thy Love.

Long

Long had the World in darkness sate,
Till thou, and all thy glorious Light,
Began to dawn from Heaven's fair Gate,
And with thy Beams dispel their Night.

We too, alas, still there had stood,
As common Slaves, in the same Shade;
But Mercy came, and with his Blood,
Our general Ransome freely paid.

Not all the spite of all the Jews,
Nor Death it self could him remove;
Still he his blest design pursues,
And gives his Life to take our Love.

And now, my Lord, my God, and all,
What shall I most in thee admire;
That Power that made the World, and
shall,
The World again dissolve by Fire?

O no, thy strange Humility,
Thy Wounds, thy Pains, thy Cross,
thy Death:
These shall alone my Wonders be,
My Health, my Staff, my Joy, my Breath.

To thee, great God, to Thee alone,
Three Persons in one Deity,
As in past Ages was, be done,
All Glory now, and ever be. *Amen.*

Antiphon.

We are bought with a Price, even the most precious Sweat and Blood of Jesus, henceforth to call him Master, whose Service is perfect Freedom; and give us effectual Power to become the Sons of God.

V. The Chains fell off our Hands and Feet.

R. When thine, dear Redeemer, were nailed to the Cross.

Let us pray.

O Eternal Father, who sentest down thine only Son to redeem the World, enslave'd to Sin and Satan, by assuming our frail Nature, and powerfully teaching us, both by Word and Example, its sole way to that Bliss for which we are created! Grant, we humbly beseech thee, that the continual Memory of his bitter Passion, and Death on the Cross, may beget in us an utter disvalue of the Goods or Ills we meet with here, compar'd to the advancing our selves or others, in the esteem of what we hope for hereafter, through the same our Lord Jesus Christ thy Son, who with Thee and the Holy Spirit,

Spirit, liveth and reigneth ever One God,
World without End. *Amen.*

Lord have Mercy upon us,
Christ have Mercy upon us.
Lord have Mercy upon us.

Our Father, &c.

V. Have Mercy upon us, O Lord, have
Mercy upon us;

R. For our Souls trust in thee.

And under the shadow of thy Wings
will we hope; till our Iniquities pass
away.

Have Mercy upon us, for we are weak;
heal us, O Lord, for we have sinned a-
gainst thee.

Our Iniquities are gone over our Head;
and like a sad burden sit heavy upon us.

Will not our God require an account
of these things? Will he not examine
every Passage of our Lives?

He sees the Secrets of our Hearts
and our darkest Sins are not hid from
him.

Lord, make us judge our selves, lest
we be condemn'd by thee; and chastise
our selves, lest we be punish'd by thee.

Make us mortifie our Senses with dis-
creet Austerities; particularly contrary
to the Passions that molest us.

That we may reduce our Bodies into Subjection to our Minds; and our Minds into subjection unto thee.

That as our too much Liberty brotights to Folly; our just Severity may bring us to Pardon.

Pardon, O Lord, the Iniquity of our Sins; and graciously remove away all our Punishments.

Enter not into Judgment with thy Servants, O Lord; for in thy sight shall no one living be justified.

Our ruine, we confess, to be wholly from our selves; and all our hope is in thy Salvation.

If we repent, and say now we'll begin, 'tis time now to arise from Sleep.

Behold Temptation stands at the Door, and our weak resistance lets it in.

Our corrupt Nature conspires with our Enemies; and our evil Customs prevail against us.

Pity us, O Lord, thou who knowest whereof we are made.

Wean us from this World, thou who mad'st us for a better.

Deliver us from the occasions that so oft endanger us.

Deliver us from the occasions that so often overcome us.

Deliver us from all sudden and disastrous Mischances.

Deli-

Deliver us from the Miseries of everlasting Torments.

Why art thou so sad, O my Soul ?
And why art thou disquieted within me ?

Still trust in God, for we will still praise his Name ; He is our Saviour and our God.

O praise the Lord, for he is good ; and his Mercies endure for ever.

He will bring us hereafter to the Joys of Eternity ; for his Mercy endures for ever.

Let us pray.

O God, who didst severely punish our first Parents, for eating the forbidden Fruit , and hast so often recommended to us the necessary Duties of Abstinence and Fasting ! Grant, we beseech thee, that by observing diligently thy holy Discipline, proposed to us in the Laws and Practice of thy Church, we may correct our Levities, and revenge our Excesses, and subdue our irregular Appetites, and frustrate the Temptations of the Enemy, and secure our Perseverance, and daily proceed to new degrees of Virtue and Devotion, till in the end of our Lives, we receive the end of our Labours, the Salvation of our Souls, through our Lord Jesus Christ,

N 5 who

who with Thee and the blessed Spirit,
liveth and reigneth, One God, World
without End. *Amen.*

Friday *Vespers.*

*In the Name of the Father, and of the Son,
and of the Holy Ghost, &c.*

Psalm 73.

LORD, how the World requites thy
Love? how ingrateful are we to thy
blessed Memory?

We negligently forget thy sacred Pas-
sion; or rather far worse, our Sins renew
thy Sufferings.

While we deprive others of their right;
what do we but divest Thee of thy
Cloaths?

While we delight in Strife and Schisms;
what do we else but rend thy seamless
Coat?

If we despise the least of thy Servants,
are we not as so many *Herod's* that scorn'd
thee?

If we for fear proceed against our
Conscience, how are we better than Pi-
late that condemn'd thee?

By forsaking thy Will to follow our own ; do we not choose a Murderer before Thee ?

By retaining a sharp and bitter Malice, do we not give thee Vinegar and Gall to Drink ?

By shewing no Mercy to the Poor and Afflicted, do we not pass by thy Cross, as Strangers unconcern'd ?

Thus we again crucifie the Lord of Glory ; and put him afresh to an open Shame.

Is this, O wretched we ! the Duty we pay to the Sacred Memory of our dear Redeemer ?

Are these the Thanks our Gratitude returns, to that strange excess of our Saviour's Love ?

When we sate in Darkness he took us by the hand ; and kindly led us into his own Light.

We sought not him, but he came from far to find us ; we look'd not towards him, but his Mercy call'd after us.

He call'd aloud in words of tenderness ; why will ye perish, O you Children of Men ?

Why will ye run after empty Trifles ; as if there were no Joys above with me ?

Return, O ye dear bought Souls , and I will receive you ; repent, and though you had really Crucified me I will forgive you.

Re-

Behold, O blessed Jesus, to thee we come; and to thee, dying on the Cross, fasten all our Confidence.

Never will we unclasp our faithful hold; till thy Grace has sealed the Pardon of our Sins.

Never will we part from that Standard of Hope; till our troubled Consciences be dismiss'd in Peace.

There will we stand, and sigh, and weep; and every one say to thy Mercy:

Jesus, my God, I suffer Violence; answer, I beseech thee, answer thou for me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

O senseless we, that so little consider what we do against our Saviour, or what he suffer'd for us!

Ant.] He is the Propitiation for our Sins; and not for ours only, but for the Sins of the whole World.

Psalm 74.

BE silent, O my Soul, and thy Lord will answer for thee; be content, and he is thy Security.

Be

Be Innocent, and he will defend thee ;
be Humble, and he will exalt thee.

He will forgive thee all thou repentest ;
he will bestow on thee more than thou
askest.

Never let us fear the favour of our God ;
if we can but esteem and desire it.

He that so freely gives us himself ; will
he not with himself give us all things ?

Is not his painful Life, and bitter Death
sufficient pledge of his Love to us ?

Is not his infinite Love to us, sufficient
motive of our Duty to him ?

A Duty to which we are so many ways
oblig'd ; and wherein our Eternity is so
highly concern'd.

Surely they have little Faith, and far
less hope ; who doubt the Mercies of so
gracious a God.

Mercies confirm'd by a thousand Mi-
racles ; and dearly seal'd with his own
Blood :

That innocent Blood that was shed for
us ; to appease the Wrath of his offended
Father.

That Blood, whose every precious drop
was worthy to save so many Worlds.

O blest, and all redeeming Blood ;
which flow'd so freely from the source of
Life !

Bathe our polluted Souls in thy clear Streams ; and purge away all our foul Impurities.

Cleanse us, O merciful Lord, from our secret Faults ; and from those darling Sins that most abuse us.

Wash off the Stains our Malice has caus'd in others ; and those which our weakness has receiv'd of them.

Let not them perish by our occasion ; nor us be undone by theirs.

But let our Charity assist one another ; and thy Clemency pardon us all.

Pardon, gracious Jesus, what we have been ; with thy holy discipline correct what we are ?

Order by thy Providence what we shall be ; and in the end crown thine own Gifts.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

He is the Propitiation for our Sins, and not only for ours, but for the Sins of the whole World. Now is the accepted time, now is the day of Salvation ; let us demean our selves as the Servants of God, in Fasting, and Watching, in Patience, and Charity.

Psalm 75.

Shouldst thou, O Lord, have dealt with us in rigour ; we had long since been sentenc'd to eternal Death,

Long since our guilty Souls had been snatch'd away ; and hurried down to everlasting Torments.

But thy gracious Mercy has repriev'd our Lives ; and given us space to work out our Pardons.

Now is the time of Acceptance with thee ; now is the day of Salvation for us.

Now let us mourn our former Offences ; and bring forth Fruits meet for Repentance.

If we, O Jesu, have hitherto persecuted thee ; and with our Sins nail'd thee on the Tree of Death :

Now let our whole endeavours attend thy Service ; and loyally conspire to uncrucify our Lord.

Let us ascend the Mount of *Calvary* ; and as often as we go, kiss thy holy Steps.

We kiss thy Steps when we love thy ways ; and humble our selves, and follow thee.

Let us there on our Knees approach thy Cross ; and reverently cover thy naked Body.

We

We cover thee, when our Charity cloaths thy Servants ; and hides the Infirmitieſ of thy little ones

Let us there with the tendereſt care, unfasten the Nails ; and gently draw them out of thy Hands and Feet.

We draw them out when we freely obey thy Will ; and looſen our Affections from cleaving to the World.

Lord, when we have thus reſcu'd thee, and plac'd thee again on thy Throne of Glory :

Instead of thy ſelf, nail thou us to thy Cross ; who really deserve what thou really enduredſt.

Crucify our Flesh with the fear of thee ; and give it our portion of Sorrow here.

Crucify us to the World ; that dead to it we may live in thee.

At leaſt live thou in us, O holy Jesu ; and fit our Souls for ſo glorious a Guest.

Enter into our Hearts, and fill them with thy ſelf ; that no room be left for any thing but thee.

One only hope we have, thy care of us ; one only Fear, the neglect of our ſelves.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Now is the accepted time, now is the day of Salvation; let us demean our selves as the Servants of God, in Fasting, and Watching, in Patience, and Charity.

Lesson.

Philip. 2. 1.

IF there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies,

Fulfil ye my Joy, that ye be like-minded, having the same Love, being of one Accord, of one Mind.

Let nothing be done through Strife, or Vain-glory, but in lowliness of Mind let each esteem other better than themselves.

Look not every Man on his own things, but every Man also on the things of others. Let this Mind be in you which was also in Christ Jesus.

Who being in the form of God, thought it not robbery to be equal with God; but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the likeness of Men.

And

And being found in fashion as a Man, he humbled himself, and became obedient to Death, even the death of the Cross.

Wherefore God hath also highly exalted him, and given him a Name which is above every Name :

That at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth :

And that every Tongue should confess, that Jesus Christ is the Lord, to the Glory of God the Father.

Hymn 23.

And now my Soul canst thou forget,
That thy whole Life is one long
Debt

Of Love, to him who on this Tree,
Paid back the Flesh he took for thee ?

Lo, how the streams of precious Blood
Flow from five Wounds into one Flood :
With these he washes all thy Stains,
And buys thy Ease with his own Pains.

Tall Tree of Life ! we clearly now,
That doubt of former Ages know ;
It was thy Wood should make the Throne
Fit for a more than *Solomon.*

Large

Large Throne of Love ! royally spread,
With Purple of too rich a Red :
Strange costly Price ! thus to make good
Thine own esteem with thy King's Blood.

Live, O for ever live, and reign
Blest Lamb, whom thine own Love has
slain ;
And may thy lost Sheep live to be
True Lovers of thy Cross and Thee.

All Glory to the Sacred Three,
One undivided Deity ;
As it has been in Ages gone,
May now and ever still be done.

Antiphon.

Our Lord dyed for us, that we may
live in him, and putting off the Old Man
with all his Concupiscence, be renew'd
henceforth in the Spirit of our Minds.

V. Behold, dear Saviour, thou art ex-
alted from the Earth.

R. Fulfil thy Word, and draw all things
unto thy self.

Let us pray.

O God, who at the price of thy only
Sons last drop of Blood upon the
Cross, hast won our Hearts from this
Life,

Life, and all the Goods of it, to the sole pursuit and hopes of thy self in Eternity. Possess, we beseech thee, and absolutely dispose of what thou hast so dearly paid for, mortifying us to this World, and confirming our Courage, to fight manfully under the Banner of our Crucified Saviour, that we may be able to stand the shock of all Temptations, and nothing either in Life or Death may ever separate us from thy Love, in him our glorious Redeemer; who with thee and the Ghost, liveth and reigneth, One God, blessed for ever. *Amen.*

Let us pray.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

V. Oh that my Eyes were Waters,

R. And my Head a Fountain of Tears,
that I might weep Day and Night,

The loss of our time past, and the danger of our time to come;

That we might continually weep for our many Sins, and humbly confess our grievous Offences.

We have sinned with our Fathers, we have sinned.

We

We have done amiss, and dealt wickedly.

We have broken the Law of our Maker.

We have provoked the Wrath of our Judge.

We have despised the Goodness of our God.

What shall we do unto thee, O thou preserver of Men?

What shall we do, but appeal from the Bar of thy Justice.

To the mild and gracious Seat of thy Mercy.

Spare us, O Lord, for thy Mercies sake.

Spare the work of thine own hands.

Spare us whom thou hast made for the enjoyment of thy self.

Spare us whom thou hast redeem'd with thy precious Blood.

Pardon, O Lord, our Sins of weakness and surprise.

Pardon our Sins of Wilfulness and Malice.

Pardon our relapses into the Sins we have repented of.

Pardon our lying in Sins without Repentance.

Make us so grieve for our Sins that we may hate them; and hate them so that we quite forsake them.

Check our unruly Passions with thy holy fear; and guide our ways in thy discipline.

That

That we may turn to thee with our whole Heart, in Fasting, Weeping, and Mourning.

That we may humble our Souls in Prayer; and as much as we can, redeem our Sins with Alms.

That we may root out our Vices with contrary Vertues; and bring forth Fruits meet for Repentance.

Hear, O merciful Father, when we pray for our selves; hear us when we pray for others.

Remember thy Congregation which thou hast possest from the beginning.

Defend and govern it, and increase it for ever.

Give to thy Priests the Spirit of Knowledge; the Spirit of Holiness, Zeal, and Wisdom.

Give to thy People the Spirit of Docility, the Spirit of Obedience, Devotion, and Charity.

Reveal thy self to those who never knew thee; and bring home those who have gone astray from thee.

Preserve, we beseech thee, our King, and his Council, and bless all the People of this Nation.

Bless us with Health, and Peace, and Plenty; and make us use them with Sobriety, Gratitude, and Charity.

Reward, O Lord, our Kindred, Friends, and Benefactors ; and forgive our Enemies, and all that hate us.

Comfort those that mourn, and are opprest with Afflictions ; or labour under the burden of a troubl'd Mind.

Relieve the Poor who have none to help them ; and defend the Cause of the Fatherless and Widow.

Strengthen them who languish on the Bed of Sickness ; and those who struggle in the Agony of Death.

Have Mercy upon all the faithful who live in thy Grace ; have Mercy upon all Mankind.

Convert the Unconverted, and bring us all to thy Glory.

O Lord hear our Prayers ; and let our Cry come unto thee.

Let us pray.

O God, who by thy holy Doctrine hast taught us to Fast, and Watch, and Pray ; and by thy blessed Example, O holy Jesu, hast powerfully engag'd us to follow thy Steps ! vouchsafe, we beseech thee, by thy Grace, so to mortify our Bodies, by with-drawing the Fewel from our unruly Passions, and reducing our immoderate Sleep to the measures of necessary Refreshment, that our Minds may

be better dispos'd for Prayer and Meditation, devoutly to celebrate the Fastes and Festivals of thy Church, and eternally to rejoice with thee hereafter, in the Kingdom of thy Glory, where with the Father and the Hoiy Ghost, thou livest and reignest, One God, World without End. *Amen.*

Friday *Compline.*

Our help standeth in the name of the Lord.

In Peace will we lie down, and take our rest;

For it is thou only that mak'st us dwell in safety.

Psalm 76.

Come, let us now call off our Thoughts from ranging abroad ; where they do but lose themselves.

Let us diligently examine the Accounts of our Time ; and summ up the Profit we have made to day.

What have we gain'd by all that we have heard or seen ; since nothing is so barren but may yield some Fruit.

Had we the Art to cultivate it right ;
and fitly apply it to our own advantage.

If we have spied some good Example ;
which our gracious Lord presents to excite
us :

Did we immediately entertain the Mo-
tion ; and resolve in our Hearts effectually
to follow it ?

If we have fallen among vicious Com-
pany ; which too often engages us to
Folly :

Did the danger encrease our Care ; and
the Sin of others breed Virtue in us ?

We have heard perhaps some melan-
choly news, of sudden Sicknes, or un-
expected Deaths :

But do we fear to be surpriz'd our selves ;
and provide betimes for the day of
tryal ?

We meet with Accidents enow to dis-
parage this World ; but do we readily
feel it loses credit in our Hearts ?

Does our esteem of the other World
grow strong and high ; and every one
faithfully tell his own Soul ?

'Tis not in this poor World thou must
expect Content ; nor hope to enjoy a
perfect rest.

Order thy whole Affairs with utmost
Skill ; and which is seldom seen, let all
succeed :

Still thou shalt find something to trouble thee ; and even thy Pleasures shall be tedious unto thee.

Where-e'er thou goest still Crosses will follow thee ; since where-e'er thou goest thou carriest thy self.

Who then, my God, is truly happy ? or rather who comes nearest happiness ?

He that with Patience resolves to suffer ; and glories to be like his crucified Saviour !

When thou art come to this, my Soul ; that thy Crosses seem sweet for the love of Jesus :

Think then thy self sublimely happy ; for sure thou hast found a Heaven upon Earth.

At least the best Heaven this Earth can afford ; and take it as a pledge of a better to come.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 77.

MY Soul, when thou art thus retir'd alone ; and fitly dispos'd for quiet Thoughts.

Never let the Greatness of another molest thy Peace ; nor his prosperous Condition make thee repine.

Say not in thy Heart, had I that fair Estate ; or were intrusted with so high a place :

I should know how to contrive things better ; and never commit such gross Mistakes.

Tell me, how dost thou manage thine own Employments ; and fit the little room thou holdest in the World ?

If thou hast leisure, art thou not Idle, and spendest thy precious Time in unprofitable Follies ?

If thou art busie, art not thou so too much ; leavest no time to provide for thy Soul ?

Do thy Riches make thee wise ; and generously to assist the innocent Poor ?

Does thy Poverty make thee humble ; and faithfully to labour for thy little Family ?

Dost thou in every State give thanks to Heaven ; and contentedly subscribe to its severest Decrees ?

Canst thou rejoicingly say to God ; O my ador'd Creator ! I am glad my Lot is in thy hands ?

Thou art all Wisdom, and seest my Wants ; thou art all Goodnes, and delight'it to relieve me.

Under thy Providence, I know I am safe ; whatever befals me thou guid'it to thy advantage.

If thou wilt have me obscure and low ;
thy blessed Will, not mine be done.

If thou wilt load my back with Crosses ;
and imbitter my Days with Grief and
Sicknes :

Still may thy blessed Will be done ;
still govern thy Creature in thine own
best way.

Place where thou pleaseſt thy other
Favours ; but ſecure to my Soul a portion
in thy Love.

Take what thou wilt of the things thou
haſt lent me ; but leave in my Heart the
Poffeſſion of thy ſelf.

Let others be preferr'd, and me neg-
leced ; let their Affairs ſucceed, and mine
mifcarry.

Only one thing I humbly beg ; and
may my gracious God vouchſafe to grant
it.

Cast me not away from thy Prefsence
for ever ; nor wipe my Name out of the
Book of Life.

But my eternal hopes, let them remain ;
and ſtill grow quicker as they approach to
their end.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 78.

MY Thoughts, run o'er the Passages you have met to Day ; or rather forgot such impertinent things.

What have we seen but distracting Vanities ? and what brought home but unprofitable Fancies.

How oft have we felt our Minds distract'd ? how oft endanger'd by unhappy Accidents ?

Sometimes we frowardly throw our selves down ; and like sullen Children will not stand.

Sometimes the Tempest throws us down ; and like weak Children we cannot stand.

Yet are we venturing still among the Snares ; entic'd by the appearance of some present delight.

We weary our selves with running after Flies ; which are hard to catch, and trifles when they are caught.

This we pursue, and follow that ; but nothing that we can meet can fill our Hearts.

Till we have found out thee, O gracious Lord ! our only full all-satisfying Good.

Till we have found out thee, not by a dark belief ; but clearly as thou art in thine own bright self.

Remember, O my Soul, this Truth of the World we live in ; which our own Experience too evidently proves:

The Eye is not fill'd with seeing its Vanity ; nor the Ear with hearing all its Harmony.

Remember this Truth of the World we hope ; made sure to our Faith by the Word of Jesu :

The Eye hath not seen such beauteous Glories ; nor has the Ear heard such ravishing Charms :

Nor can the Heart it self conceive such incredible Joys ; as our God has prepar'd for them that love him.

As our blessed Jesus has purchas'd for his Servants ; and even for thee, my Soul, to crown thy Patience.

Wherefore in Peace lay down thy head, and rest secure in the Protection of thy God.

Whose Mercy has so graciously singled thee out ; and so strongly establish'd on himself thy hope.

Glory be to the Father, &c.

As it was in the beginning, &c.

Hymn 24.

'Tis not for us, and our proud Hearts,
 O mighty Lord, to choose our parts,
 But Act well what thou giv'st ;
 'Tis not in our weak Pow'r to make
 One step o'th' way we undertake,
 Unless thou us reliev'st.

What thou hast given thou canst take,
 And when thou wilt new Gifts canst make,
 All flows from thee alone ;
 When thou didst give it, it was thine,
 When thou retook'st it, 'twas not mine,
 Thy Will in all be done.

It might perhaps too pleasant prove,
 Too much attractive of my Love,
 And make me less love thee ;
 Some things there are, thy Scriptures say,
 And reason proves that Heav'n and they
 Do seldom well agree.

Lord, let me then sit calmly down,
 And rest contented with my own,
 That is what thou allow'st.
 Keep thou my Mind serene and free,
 Often to think on Heaven and Thee,
 And what thou there bestow'st.

There let me have my Portion, Lord,
 There all my Losses be restor'd,
 No matter what falls here ;
 Is't not enough that we shall sing,
 And love for ever our blest King,
 Whose Goodness brought us there ?

Great God, as thou art one, may we
 With one another all agree,
 And in thy Praise conspire ;
 May Men and Angels joyn, and sing
 Eternal Hymns to Thee their King,
 And make up all One Quire. *Amen.*

Lesson.

Gal. 6. 14.

But God forbid that I should Glory,
 save in the Cross of our Lord Jesus
 Christ, by whom the World is crucified
 unto me, and I unto the World.

For in Christ Jesus neither Circumcision
 availeth any thing, nor Uncircumcision, but
 a new Creature ; and whoever shall fol-
 low this Rule, Peace be on them, and
 Mercy, and upon the *Israel* of God.

Let

Let us pray.

O God, whose provident Mercy makes every day a new Branch of the Tree of Knowledge to us, whence the Evening may gather fresh variety of Fruit, fit to nourish those Souls whom thy Grace has brought to feed on the Tree of Life, the Cross of Jesus! Grant, we beseech thee, that no experience of Good or Evil, which this day has afforded, may be lost on us, but what e'er of moment has happen'd to our selves or others, may by seasonable and minute ruminations be fitted to render us more skilful in discerning the true value and use of this Estate in all its Postures, and readier to resign (with our Saviour) our whole Concerns and Beings here to thy Will, and the sole advancement of thy Glory, which at length will surely crown thy Servants with immortal Bliss, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth One God, World without End. *Amen.*

Saturday MATTINS.

Introduction.

Come let's Adore our victorious Redeemer.
Come let's Adore our victorious Redeemer.

Psalm 79.

COME all you Powers of my deliver'd Soul, and pay your Homage to the Prince of Peace, to the Prince of our Salvation; cast your unworthy selves at his sacred Feet, and renew your Vows of following his Steps.

Come let's Adore our victorious Redeemer.

He triumph'd over Death in his own Body, and enables us to conquer it in ours; imparting to us his Heavenly Skill, and provoking our Courage with infinite Rewards.

Come let's Adore our victorious Redeemer.

He changed the corrupted Government of the World, and establish'd a new and holy Law, that as we were Vassals to Sin before,

before, we might now become the free Subjects of Grace.

Come let's Adore our victorious Redeemer.

Let us live and die in his blest Obedience, and no Temptation separate us from him ; who, if we resist, will make us overcome ; and when we have overcome, will crown us with Peace.

Come let's Adore our victorious Redeemer.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now and ever shall be, world without end, Amen.

Hymn 25.

Lord, we again lift up our Eyes,
And leave our sluggish Beds ;
But why we wake, and why we rise,
Comes seldom in our Heads.

Is it to sweat and toil for Wealth,
Or sport our time away ;
That thou preserv'st us still in Health,
And giv'st us this new Day ?

No, no, unskilful Soul ! not so,
Be not deceiv'd with Toys ;
Thy Lords Commands more wisely go,
And aim at higher Joys.

They.

They bid us wake to seek new Grace,
 And some fresh Virtue gain ;
 They call us up to mend our pace,
 Till we the Prize attain.

That glorious Prize for which all run,
 Who wisely spend their Breath ;
 Who when this weary Life is done,
 Are sure of rest in Death.

Not such a Rest as here we prove,
 Disturb'd with Cares and Fears ;
 But endless Joy, and Peace, and Love,
 Unmixt with Grief and Tears.

Glory to Thee, O bounteous Lord !
 Who giv'st to all things Breath ;
 Glory to Thee, eternal Word !
 Who sav'st us by thy Death.

Glory, O blessed Spirit, to Thee
 who fill'st our Souls with Love ;
 Glory to all the mystick Three,
 Who reign one God above. *Amen.*

Antiphon.

This is, alas, the Land of the dying ;
 but we hope to see the Glory of God in
 the Land of the Living.

Psalm 80.

Prostrate before thy Tomb, O Lord !
behold we freely confess our Mi-
sery.

And in the lowest Posture of afflicted
Pilgrims, humbly implore thy Mercy.

Peacefully in the Grave thy holy Body
reposed ; and thy Soul went triumphing
to redeem thy Captives.

But we, alas, thy helpless Orphans ;
how are we left in the midst of our Ene-
mies !

To how many dangers are our Lives ex-
pos'd ? with how many Temptations are
we round besieg'd ?

Temptations in Meat, Temptations in
Drink ; Temptations in Conversing, Tem-
ptations in Solitude.

Temptations in Business, and in Leis-
ure ; Temptation in Riches, and so in
Poverty.

All our Ways are strew'd with Snares ;
and even our own Senses conspire against
us.

Whither, O my God, shall our poor
Souls go ; encompass'd with a Body so
frail, and a World so corrupt ?

Whither, but to Thee, the Justifier of
Sinners ; and to thy Grace the sustainer of
the weak ?

Thy

Thy Grace instructs us what we ought to do; and breeds in us the Will to endeavour what we know.

Thy Grace enables us to perform our Resolves; and when all's done, thy Grace must give the Success.

Govern us with thy Grace, O eternal Wisdom! and direct our Steps in thy safe way.

Order every Chance to prevent our Falling; and still lead us on to our happy end.

Give us the Eye and Wing of an Eagle, to see our danger, and fly swiftly away.

If we must needs ingage our Enemy, and no means left to escape the Encounter.

Strengthen us, O Lord, to persevere with Courage; that we may never be wanting in our Fidelity to thee.

Convince us, blessed Jesus, into this firm Judgment; and may our Memories faithfully retain it.

Whatever our Senses say to deceive us; or the World to obscure so beauteous a Truth:

That thy self alone art our chiefest Good; and the sight of thy Glory our suprem Felicity.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

This is, alas, the Land of the dying;
but we hope to see the Glory of God
in the Land of the living.

Ant.] Well done, thou good and faithful Servant, I gave thee two Talents, and thou hast gained two more, enter thou into the Joy of thy Lord.

Psalm 81.

Happy, O Lord, are they who have so much Employment; that there remains no room for Idleness.

Happy are they who have so little business; that they want not space to attend their Souls.

Happy yet more are they who in the midst of their work, can think sometimes of the Wages above.

Whom nothing diverts from their chief Concern, of seeking to make their Election sure.

But while their Backs are bow'd down with Labour; they freely can raise up their Minds to Heaven.

And while they are ty'd to their Beds of Sickness; can yet move on to their eternal Rest.

Often they rejoice with themselves alone; and silently say in their contented Hearts.

Here

Here we alas are narrowly confin'd ;
and our time entertain'd with trivial Affairs.

But hereafter we expect an unbounded enlargement ; and the same glorious Office with the blessed Angels.

Here we are subject to a thousand Miseries ; and the most prosperous Life is vain and short.

But hereafter we expect an infinity of Joy, and the solid Pleasures of Heaven for ever.

We too, O gracious Lord, who now adore thee ; and in thy Presence sing these holy words.

We humbly pray thee, guide us in the middle Path ; that we never decline to any vicious extream.

Deliver us from the stormy Sea of business ; and the dead Water of a floathful Life.

Lest we be cast away by forgetting thee ; or become corrupted by forgetting our selves.

Make us sometimes at least recollect our Thoughts ; how much soever our Condition distracts us.

Make us look up with Confidence in our God ; how low soever our Afflictions depress us.

Make

Make us look up to the eternal Mountains; and feed our Souls with this sweet Hope.

The day will come that out of this dark World, we shall joyfully ascend to that beauteous sight.

The day will come, and cannot be far off; when we shall rest for ever in the Bosom of Bliss.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Well done thou good and faithful Servant; I gave thee five Talents, and thou hast gain'd five more.

Psalm 82.

Happiest of all, O Lord, are they; whose very business is thy Service.

Who not only bestow an interrupted glance; but stedily and constantly fix their Eyes on thee.

Who not only visit thy House sometimes; but Night and Day dwell in thy Presence.

When the Sun rises it finds them at their Prayers; and when it sets leaves them at the same sweet Task.

Every place is a Church to them, and every Day a holy Sabbath.

Every

Every Object an occasion of Piety ; and every Accident an exercise of Virtue.

Do they behold the beauteous Stars ? they presently adore their great Creator.

Do they look down on the fruitful Earth ? they instantly begin to praise his Bounty.

Let War or Peace do what they will ; and the inconstant World reel up or down :

They pass through all as unconcern'd ; and smoothly go on their regular course :

Looking still up to that glorious Life above ; and entertaining this present in Hope and Solitude.

If they depart sometimes from their proper Center ; and forsake a while their beloved Retirement.

'Tis to approach and give Light to others ; and enflame some cold or luke-warm Heart.

While they are thus abroad, their Minds are at home with thee ; and nothing can divide them from thy dear Presence.

Yet do they wisely make haste to return ; and enjoy thee alone in their little Cell.

There thou receiv'st them as familiar Friends ; and freely admittest them into thy secret sweetness.

Thou

Thou givest them a taste from thine own full board ; and overflowest their Hearts with the Wine of Gladness.

Often they feel a little Beam from Heaven strike gently, and fill their Breasts with Light.

Often that gentle Light is kindled into a Flame ; and chastly burns with pure Desires.

Desires that still mount up and aim at thee ; the supernatural center of all their Hopes.

O happy state of reverend Discipline ; free from the Cares and Tumults of the World !

Free from the dangerous allurements of Sin ; and perpetually solicited with the engagements to Virtue.

Where they seldom fall, and quickly rise ; and make swift advances in the way to Heaven.

Where they live in Purity, and dye with an humble Confidence ; and go to sing among the Quires of Angels.

Blest Providence, who govern'st all things in perfect Wisdom ; and assignest to every one his proper place !

If thou hast pleas'd to dispose our Lives, in Circumstances less favourable than these.

O let thy powerful hand supply our Wants, and lead us on in our low Path.

That

That at least afar off we may follow them, who strive to tread so near thy Steps.

So shall we too, though slowly, arrive at the rich Inheritance of thy Holy Land.

So shall we gladly enter those blissful Gates, and dwell for ever in the City of Peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

First Lesson.

Have thy Thoughts in the Precepts of God, and let thy chief business be his Commandments.

Deliver him that suffers Injury out of the hands of the Proud, and be not faint-hearted when thou sittest in Judgment.

Be merciful to Orphans as a Father, and as a Husband to their Mother.

He that despiseth the Poor reproacheth his Maker ; but he loves him that pitieh them.

The Wicked shall be cast out in his Malice ; but the Just hath hope in his Death.

Our Lord will not accept any Person against the Poor ; and will hear the Prayer of him that is wronged.

He will not despise the Prayer of the Fatherless, nor the Widow, when she pours forth her Complaint.

Do not the Tears run down the Widows Cheeks? and is not her cry against them that caused them?

Turn not away thine Eyes in Anger from the Poor; nor give him occasion to curse thee.

Remember not every Wrong of thy Neighbour; nor do any thing by injurious Practice.

The Great, the Judge, the Mighty are in Honour; but there is none greater than he that fears God.

Resp. Lord, with what admirable Wisdom dost thou govern the World! Thou makest the Poor, and appointest them their Task of innocent Work. Thou makest the Rich, and givest them leisure for their better Improvement: And both Poor and Rich to need and help one another. O give us Hearts to comply with thy blest Design, that every one may strive for the good of all. One God Created us, One Saviour Redeemed us, One Holy Spirit sanctified us, that we all may live in Love, and Amity, and mutual Assistance.

Second Lesson.

BE not eager to grow Rich, but use moderation in thy Endeavours: Wealth hastily got shall be diminish'd; but that which is gather'd with the hand by little and little shall be multiply'd.

Lift not up thine Eyes to the Riches thou canst not have; for they make themselves Wings and fly away.

Let not thy Heart envy Sinners, but be thou in the fear of the Lord all the day long.

A deceitful Balance is an abomination to the Lord; and an equal Weight is his delight.

There is nothing more wicked than the Love of Money; for he that has it will set even his Soul to Sale.

Riches will not Profit in the day of Wrath; but Righteousness shall deliver from Death.

The Righteousness of the Righteous shall deliver them; and the Unrighteous shall be caught in their deceitful Practices.

The Righteousness of the Simple shall guide his Way; and the Wicked shall fall in his own Wickedness.

Better is a dry Morsel with Joy, than a House full of Victims with Brawling.

Better is a Poor Man walking in his Simplicity, than the Rich in crooked ways.

Sweet is the Labourer's Sleep, whether he eat much or little ; but the fulness of the Rich suffers him not to Sleep.

Some who have nothing are as if they were Rich ; and others who abound in Wealth, are as if they were Poor.

Some give of their own, and become Richer ; others take what is not their own, and are always in Want.

The Sincerity of the Upright shall direct them ; and the deceitfulness of the Perverse shall destroy them.

Re/p.] Give me, O thou sweet disposer of all things, neither Poverty nor Riches.

Feed me with Food convenient for me, lest I be full and deny thee, and say, who is the Lord ? Or lest I be Poor and Steal, and take the name of my God in vain. Or rather, dearest Lord, give me what thou pleasest, since thy Self hast taught me now a more perfect Lesson, to submit my Will intirely to thine. Only I still beg that in all my ways, thy Providence may govern me ; and in all my Temptations thy Grace may preserve me.

Third Lesson.

IT is better to go to the House of Mourning, than to the House of Feasting; for that is the end of all Men, and the Living will lay it to Heart.

If a Man live many Years, and rejoice in them all, yet let him remember the days of Darkness.

Rejoice, O young Man, in thy Youth, and let thy Heart clear thee in the days of thy Youth, and walk in the ways of thy Heart, and in the sight of thine Eyes; but know that for all these things God will bring thee unto Judgment.

Remember now thy Creator in the days of thy Youth, while the evil days come not, nor the Years draw nigh, when thou shalt say, I have no pleasure in them.

Of making many Books there is no end; and much Study is a weariness to the Flesh.

Let us hear the Conclusion of the whole Matter; Fear God, and keep his Commandments, for this is the whole Duty of Man.

Resp.] In all thy Works remember thy last end, when thou must bid a long farewell to all the World. Remember that dread-

dreadful day of the universal Judgment, when thou must give account for every Idle word ; and thou shalt not Sin for ever. Remember the Joys prepar'd for the Innocent, and the Miseries that attend the Wicked. Remember how nearly it concerns thy Soul, to have a good or bad Eternity.

Antiphon.

Be sober and vigilant, for our Adversary the Devil goes about, as a roaring Lyon, seeking whom he may devour ; whom resist stedfast in Faith.

V. We must resist Evil, that we may pursue Good ;

R. And escaping Hell, may arrive at Heaven.

Let us pray.

O God, who seest and pitiest the Infirmit y of our Nature, surrounded on every side with the worst of Dangers, Temptations to Sin ; strengthen us, we beseech thee, with thy all-powerful Grace, to stand continually on our Guard, resolv'd, even to Death, either warily to avoid, or stoutly break through all that offers to divert or stop the advance of thy Love in our Hearts. And grant us so

wisely to improve the Talents of Capacity, and Means, thy Providence assigns us in this present Life, that at the great day of Account, we may every one be received with those precious words ; Well done thou good and faithful Servant, enter thou into the Joy of thy Lord ; through our Lord Jesus Christ thy Son, who with Thee and the Holy Ghost, liveth and reigneth, one God, World without End.

Amen.

Saturday *Lauds.*

Antiphon.

When thou hadst overcome the sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.

Psalm 83.

IF we rejoyc'd for our selves in the Sufferings of our Lord ; let us now rejoice for him that his Sufferings are ended :

Now that the Fowlers Net is broken ; and the meek and innocent Dove is escap'd :

Now that the Cup of Bitterness is past away ; and never possible to return again.

Ne-

Never again, O dearest Jesus, shall those blest Eyes weep ; nor thy holy Soul be sorrowful to death.

Never shall thy precious Life be subject any more, to the bloody Malice of ambitious Hypocrites.

Never shall thy Innocence any more be exposed to the barbarous Fury of an ingrateful Multitude.

But thou shalt live, and reign for ever ; and all created Nature perpetually adore thee.

O happy end of well endured Afflictions ! O blessed Fruits that spring from the Cross of Jesus !

Look up, my Soul, and see thy Crucified Lord sit gloriously enthron'd at the right-hand of his Father.

Behold the ragged Purple now turn'd into a Robe of Light ; the scornful Reed into a Royal Scepter.

The Wreath of Thorns is grown into a sparkling Diadem ; and all his Scars polish'd into Brightness.

His Tears are all now chang'd into Joy ; and the Laughter of his Persecutors into sad Despair.

Herod long since perish'd into miserable Contempt ; and *Pilate* still trembles with everlasting Fears.

The impenitent *Jews* are scatter'd o'er the World ; to attest his Truth, and their own obdurate Blindness.

But himself is crown'd with eternal Triumphs ; and the Souls of his redeemed shall sing his Victories for ever.

Live glorious King of Men and Angels ; live happy Conqueror of Sin and Death.

Our Praises shall always attend thy Cross ; and our Patience endeavour to bear our own.

Through fiercest Dangers our Faith shall follow thee ; and nothing wrest from us our hopes of enjoying thee.

We'll fear no more the sting of Death ; nor be frighted at the darkness of the Grave.

Since thou hast chang'd our Grave into a Bed of Rest ; and made Death it self but a Passage unto Life.

We'll love no more the Pleasures of Vanity ; nor set our Hearts on unsatisfying Riches.

Since thou hast open'd Paradise again ; and purchas'd for us the Kingdom of Heaven.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 84.

Blessed be thy Name, O holy Jesus !
and blessed be the Mercy of thy Pro-
vidence.

Who hast cast our Lots in these times of
Grace ; and design'd our Birth in the days
of Light :

When we may see our ready way ; and
directly go on to our glorious End.

Soon as thine own Afflictions ended,
thou didst communicate thy Joys to all
the World :

All that esteem'd so blest a Sight ; and
stood prepar'd to entertain thy Coming.

As for the rest, whose Eyes are shut ;
or turn'd away by their own Malice :

Thy Presence yields them no more Joy,
than Light to those that will not see.

But the Hearts that love thee thou fillest
with Gladness ; and overflowest them with
an Ocean of heavenly Delights.

Come happy Souls, to whom belongs
so fair a Title to all these Mercies !

Come, let us now raise up our Thoughts,
and continually meditate on our future
Beatitude.

Let us comfort our Labours with the
hope of Rest ; and our Sufferings with the
expectance of a quick Reward.

Now that the hand of our gracious Lord, has unlock'd the Gates of everlasting Bliss :

Now that they stand wide open, to admit such as press on with their utmost strength :

Such as have wisely made choice of Heaven ; for the only end and business of their Life :

Rejecting all these false Allurements ; to attend the pursuit of true Felicity.

O blessed Jesus, our Hope, our Strength ; and the full rewarder of all thy Servants !

As thou hast freely prepar'd for us ready Wages ; so, Lord, let thy Grace enable us to work.

Make us to direct our whole Life to thee ; and undervalue all things compar'd with thy Love.

Seal thou up our Eyes to the illusions of the World ; and open them upwards to thy solid Glories.

That when our earthly Tabernacle shall be dissolv'd ; and this House of Clay fall down into the Dust :

We may ascend to thee, and dwell above ; in that Building not made with hands, eternal in the Heavens.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 85.

Praise our Lord, O ye Children of Men ; Praise him as the Author of all your Hopes.

Praise our Lord, O ye blessed of Heaven ; praise him as the finisher of all your Joys.

Sing, O ye Reverend Patriarchs, and Holy Prophets ; sing Hymns of Glory to the Great Messias.

Sing and rejoice, all you ancient Saints ; who so long repos'd in the Bosom of Abraham.

Bring forth your best and purest Incense ; and humbly offer it at the Throne of the Lamb :

The Lamb that was slain from the beginning of the World ; by the sprinkling of whose Blood ye are all sav'd.

O still sing on the Praises of the King of Peace ; and bless for ever his victorious Mercy.

'Twas he dissolv'd the Power of Darkness ; and brake asunder the Bars of Death.

How did your glad Eyes sparkle with Joy ; to see at last your desir'd Redeemer !

How were your Spirits transported with Delights ; to behold the Splendor of his glorious Presence !

O glorious Preserver, when shall our Souls be filled with strong and constant desires of enjoying thee?

When, dearest Jesus, shall our Desires be filled with the everlasting fruition of thy self?

Henceforth for thee, and for thy sacred Love, O thou great and only comfort of our Souls!

May all Afflictions be welcome to us; as wholesome Physick to correct our Follies.

May the Pleasures of the World be rejected by us; as dangerous Fruits that fill us with Diseases.

May we by thy Example, neither fear to die; nor refuse the Labours of this Life.

But while we live, obey thy Grace; that when we die, we may enjoy thy Glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Pet. 3. 17.

Beware lest ye also being led away by the Error of the Wicked, ye fall from your own stedfastness.

But grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ;

Christ; to him be Glory, both now, and for ever and ever. *Amen.*

Hymn 26.

MY God, to thee our selves we owe,
And to thy Bounty all we have;
Behold to thee our Praises flow,
And humbly thy acceptance crave.

If we are happy in a Friend,
That very Friend 'tis thou bestow'st;
His Power, his Will to help our end,
Is just so much as thou allow'st.

If we enjoy a free Estate,
Our only Title is from thee;
Thou mad'st our Lot to bear that rate,
Which else an empty Blank would be.

If we have Health that well tun'd Ground,
Which gives the Musick to the rest;
It is by thee our Air is sound,
Our Food secur'd, our Physick blest.

If we have hope one Day to view
The Glories of thy bli'sful Face;
Each drop of that refreshing Dew
Must fall from Heav'n, and thy free
Grace.

Thus then to Thee our Praises flow,
 And humbly thy acceptance crave ;
 Since 'tis to Thee our selves we owe,
 And to thy Bounty all we have.

Glory to Thee, great God, alone,
 Three Persons in One Deity ;
 As it has been in Ages gone,
 May now and still for ever be. *Amen.*

Antiphon.

'Tis consummated ; thou hast, O Jesu,
 overcome in thy Body, all the Powers of
 Darkness ; Their Hour is past, but thy
 Souls eternal Bliss remains ; and behold
 that of thy triumphant Resurrection ap-
 proaches.

V. Be not afraid of those that kill the
 Body.

R. And after that have no more to do.

Let us pray.

O God, who hast submitted thine only
 Son our Saviour Jesus Christ, to ex-
 pire on the Cross, and descend into the
 Grave, that he might destroy the Life of
 Sin, and bury the Terrors of Death !
 Grant, we beseech thee, they may never
 revive or rise again, to tempt us, or fright

us from the ways of Vertue, nor shake this sure and fundamental Truth, which thy Grace has laid in our Hearts, that the greatest mischiefs our Salvation costs us here, are but momentary, and work above measure in us an eternal weight of Glory, through the same our Lord Jesus Christ. *Amen.*

Antiphon.

They who use this World, let them be as if they used it not ; for the fashion of this World passeth away.

Saturday *Vespers.**Psalm 86.*

Why do you so eagerly pursue the World ; and seek its fond Enjoyments ?

A World of Vanity and false Deceits ; a World of Misery and sad Disasters.

Whose Crosses are solid, and Comforts empty ; whose Sorrows are permanent, and its Delights pass quickly away.

A World where the Innocent are condemned with Shame ; and the Guilty are freed with Applause.

Where often the wicked are advanc'd to Honour ; and the vertuous are oppress'd with Disgrace.

Where Friends fall off, and Kindred forget ; and every one minds his proper Interest.

Yet are we taken with this crooked World ; and blindly court its painted Face.

We make some ugly Passion Mistress of our Hearts ; and neglect the pure and amiable Love of Jesus.

Whose Goodness to us gives us all we have, whose Perfections in himself are more than we can conceive.

Thou art, O glorious Jesus, the beauty of Angels, and the everlasting Joy of all Saints.

Thou art the Heaven of Heavens it self ; and in thy sight alone is the fulness of Bliss.

All this thou art, and infinitely more ; and yet, alas, how few esteem thee ?

The World, we dearly know, too often has deceiv'd us ; and our rashness cares not to be undone again.

Thou never, O Jesus, hast fail'd our Hope ; and yet our Dulness fears to rely on thee.

The World distracts and embroils our Spirits ; and wretched we delight in our Misery.

Thou

Thou always, O Jesu, fill'st our Hearts with Peace ; and senseless we are weary of thy Happiness.

The World calls, and we faint in following it ; Thou call'st, and we are still relieved by Thee.

Yet is our Nature so ingratefully perverse ; we run after that which Tires, and abandons that which Refreshes with ineffable sweetness.

Sometimes our Lips speak gloriously of thee ; O thou living Fountain of eternal Bliss !

Some happy times we relish thy sweetness ; and decry aloud the Poyson of the World.

But we are soon enticed by its gilded Cup, and easily forsake the Waters of Life.

O blessed Jesus, who took'st upon thee all our Frailities ; to bestow on us thine own Perfections !

Teach us to prize the Joys of Heaven ; and part with all things else to purchase that.

Make all the pleasures of this Life seem bitter to our taste ; as they are indeed pernicious to our Healths.

Let not their Flatteries any more delude us ; nor superfluous Cares perplex our Minds.

But

But may our chief delight be to think of thee ; and all our study to grow great in thy Love.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

We by a fond self-love blame every thing but our selves ; whilst nothing can hurt us but our own misplaced Affections.

Psalm 87.

ALL this is true, and yet the World is loved ; and our Nature inclines to affect its Vanities.

'Tis loved, and so it justly deserves ; did we understand its real value.

Our Life indeed seems mean and trivial ; and all things about us seem troublesome and dangerous.

Yet, O my God, are their consequences excellent in this ; that they are our only way of coming to thee.

This World, and this alone, is the Womb that breeds us ; and brings us forth to see thy Light.

This is alone the proper Machine, wherein thy Hand has set our Lives :

To learn the Art of managing it right ; and wind up our selves to thy glorious Heaven.

O

O that we had that happy Skill! how soon would every thing help forward to advance us?

Whether we eat or drink, or whatsoever else an innocent Hand can undertake:

If we regard our happy end, and order all to the improvement of our Minds:

They instantly change their secular Name; and deservedly are preferr'd to become Religious.

Riches themselves, and imperious Honour, have not so perverse and fixt a Malice:

But a prudent use converts them to Piety; and makes them fit Instruments of highest Bliss.

Our very Delights, O the goodness of God! may be so temper'd with a wise alloy:

That his Mercy accounts them as parts of our Duty; and fails not to give them their due Reward:

While they are entertain'd for the Health of our Bodies, or the just refreshment of our wearied Spirits:

And both our Bodies and Spirits constantly apply'd, to gain new degrees of the love of Heaven.

Thus, gracious Lord, every moment of our Lives may still be climbing up towards thee.

Thus

Thus may we proceed in thy Service; even then when we most of all serve our selves.

And then indeed we best serve our selves, when we are busiest in that we call thy Service.

Thou sweetly vouchsafest to stile that thy Glory, which in very truth is nothing but our Interest.

Thou kindly complain'st we dishonour thy Name; when we only mischief our own Soul.

O blessed Jesus, King of Clemency, and great Rewarder of every little improv'd Grace!

Thou who by all we can do pretendest no Gain; but bestowest upon us all thy self hast done!

Thou who camest down from Heaven, to shew us a Pattern; and mad'st us free to work for our Profit!

Instruct our Gratitude to consecrate all to thee; since all by thy Bounty redounds to our Profit.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

We by a fond self-love blame every thing but our selves, whilst nothing can hurt us but our own misplac'd Affections.

Ant.] It is decreed for all Men once to dye ; and after Death to come to Judgment.

Psalm 88.

THIS Life indeed is the way we must walk ; but this alone cannot bring us to the end.

E're we arrive at our appointed home, we must be led through the Gates of Death.

Where we shall be absolutely stript of all we have ; and carry nothing with us but what we are.

Where we must not only quit the World ; but leave behind us even a part of our selves.

Hast thou, my Soul, seen some Neighbour die ; and dost thou remember those circumstances of Sorrow ?

We are sure the Case e're long will be our own ; and are not sure but it may be very soon.

Have we our selves been dangerously Sick ? and do we remember the Thoughts we had then ?

How we resolv'd to correct our Passions ; and strive against the Vices that so particularly endanger us ?

'Twill

'Twill come to this again, and no reprieve be found, to stay one single Minute the hand of Death.

But he immediately will seize upon us ; and bear us away to the Region of Spirits :

There to be rang'd in our proper place ; as the course of our Life has qualified us here.

Nor is this all to expire, and die, and dwell for a time in a state of Separation.

We must expect another Day ; a Day of publick Accounts, and restitution of all things.

Where the Arch-Angel shall sound his Trumpet ; and proclaim aloud this universal Summons :

Arise you dead, and come to Judgment ; arise, and appear before the Throne of God.

Then shall the little heaps of Dust immediately awake ; and every Soul put on her proper Body.

Immediately all the Children of *Adam* shall be gather'd together ; from Heaven, and Hell, and every corner of the Earth.

There they must stand and attend their Doom ; but Oh with how sad and fatal a difference !

The Just shall look up with a cheerful Confidence ; and in their new white Robes triumph and sing :

Alle-

Alleluja, let us rejoice, for the Kingdom of the World is made our Lord's, and his Christ's ; and he shall reign for ever and ever.

Let us rejoice, for now our Redeemer is nigh ; behold he comes quickly, and his reward is with him.

Come, come, Lord Jefu, thou long desire of our Hearts ; come quickly thou full delight of our Souls.

Come, and declare to all the World thy Glory ; come, and reward before all the World, thy Servants.

Lo, where he comes aloft in Power and Majesty ; attended with a Train of innumerable Angels.

Behold where he sits inthron'd on the Wings of Cherubims ; and takes at once a view of all Mankind.

Soon he commands his Angels to sever his Sheep ; and gather them together on his right Hand.

First then to them he turns his glorious Face ; and shines upon them with these ravishing words :

Come ye blessed of my Father ; possess the Kingdom prepar'd for you, from the beginning of the World.

O the Joys their Souls shall feel ; when those heavenly Words shall found in their Ears !

Joys which the Wit of Man cannot conceive ; Joys that the Tongue of Angels cannot express !

Let it suffice, themselves shall taste their own Felicity ; and feed on its sweetnes for evermore.

But O ! with what dejected Eyes, and trembling Hearts, shall the wicked stand expecting their Judge !

What shall they do, when where-e'er they look, their Eye can meet with nothing but Despair ?

Above the offended Judge, ready to condemn them ; below the bottomless Pit gaping to devour them :

Within the Worm of Conscience gnawing their Bowels ; and round about all the World in Flames.

What shall they do, when that terrible Voice shall strike them suddenly down to the bottom of Hell :

Go ye cursed into everlasting Fire, prepar'd for the Devil and his Angels ?

The Day of Man is past ; when Sinners did what they pleas'd, and God seem'd to hold his peace.

'Tis now the Day of God, when his Wrath shall speak in Thunder ; and Sinners suffer what their wickednes deserves.

Then shall they sink immediately into the Pit of Sorrows ; and dwell in Darkness and Torments for ever.

Whilst

Whilst the Just shall go up in Joy and Triumph ; and reign with our Lord in his Kingdom for ever.

Thus shall the whole Creation be finally disposed ; and Mercy and Justice divide the World.

O my Soul, who now art here below ; and readest these dreadful Truths as things afar off !

Know thou shalt then be present, and see them with thine Eyes ; and be thy self concern'd for all Eternity.

Know as thou livest thou art like to die ; and as thou diest thou art sure to be judged.

Think what a sad condition it will be, to find thy self on the wrong hand.

Think what thou then wouldest give to have repented ; think what thou wouldest give for a little time to repent.

Watch therefore now, and continually pray, for we know not the Hour when the Son of Man will come.

O Son of God, God-Man, who cam'st in Mercy to save us ! bring the same Mercy with thee, when thou comest to judge us.

Mean while assist us with thy heavenly Grace, to stand perpetually with our Accounts prepar'd.

That

That we may die in the peace of God, and his Holy Church; and go to live with him and his blessed Saints for ever.

'Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

It is decreed for all Men once to die, and after death to come to Judgment.

Titus, *Chap. 2.*

BUT speak thou the things that become sound Doctrine, that the aged Men be Sober, Grave, Temperate, sound in Faith, Charity, Patience.

The aged Women likewise, that they be in Behaviour as becometh Holiness, not false Accusers, not given to much Wine, teachers of good things.

That they may teach the young Women to be Sober, to love their Husbands, to love their Children.

To be Discreet, Chaste, keepers at Home, Good, Obedient unto their own Husbands, that the Word of God be not Blasphem'd.

Young Men likewise exhort, to be sober minded; in all things shewing thy self a Pattern of Good Works, in Doctrine shewing incorruptness, with Gravity, Sincerity.

Exhort

Exhort Servants to be obedient to their own Masters, and to please them well in all things; not answering again, not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things.

Hymn 27.

Lord, what a pleasant Life were this,
If all did do their Parts;
If all did one another love
Sincerely with their Hearts!

No Suits of Law, no noise of War,
Our quiet Minds would fright;
No Fear to lose, no Care to keep,
What justly is our right.

No envious Thought, no slandering Tongue,
Would e're disturb our Peace;
We should help them, and they help us,
And all unkindness cease.

But the All-wise chose other Laws,
And thought it better so;
He made the World, and sure he knows
What's best with it to do.

'Tis

'Tis for our Good, that all this Ill
 Is suffer'd here below ;
 'Tis to correct those dangerous Sweets,
 That else would Poyson grow.

So Storms are rais'd, to clear the Air,
 And chase the Clouds away ;
 So Weeds grow up to cure our Wounds,
 And all our Pains allay.

How often, Lord, do we mistake,
 When we our Plots design ?
 Rule thou hereafter thine own World,
 Only thy self be mine.

Or rather, Lord, let me be thine,
 Else I am not my own ;
 Give me thy self, or take thou me,
 Undone if left alone.

To thee, great God of Heaven and Earth !
 Each Knee for ever bow :
 May all thy Blessed sing above,
 And we adore below. *Amen.*

Antiphon.

Thou givest us tastes of good here, to
 beget and feed in us an Appetite. Thou
 givest us but tastes here, to draw our Af-
 fections up to thy self ; whose fruition a-
 lone can only satisfy.

V. Vain and preposterous it is to expect our port at Sea :

R. Or to look for a Haven on Earth, but in Hope.

Let us pray.

O Merciful God, whose Providence disparages with shortness, and crosses, all the enjoyments of the World, that they may become less tempting to us, and take less hold of our Hearts! Grant us Grace, we beseech thee, wisely to discern, and heartily praise Thee, for this most beneficial alloy of their Natures; and since we cannot attain Thee, the Heaven of Heavens, if we do not fix our selves intirely on Thee, nor yet be rais'd to this, if we are or may be satisfied with any thing besides thy glorious Self; make us check and overcome the Repinings of Flesh and Blood, with juster Adorations of thy infinite Mercy, for qualifying so fitly this Womb of our Souls, that by its own uneasiness it may more easily dispose them for a happy Birth, into thy blessed Eternity, through our Lord Jesus Christ thy Son, who liveth and reigneth with Thee and the Holy Ghost, One God, World without End. *Amen.*

Saturday *Compline.**Antiphon.*

Too often are we troubled about many things; when only the one thing is needful.

Psalm 89.

Retire, O my Soul, into thine own Bosom, and search what thou aim'st at in all thy Thoughts.

Where dost thou place thy chief Felicity? and whither tend thy strong Desires?

Go to the Great and Prudent of the World, and learn of them to chuse thy Interests.

Do not they encrease their Estates, where they mean to spend most of their Life?

Do they project their Mansion-Seat, in a Country through which they pass as Travellers?

No more, my Soul, should we build our best Hopes, on the Sandy Foundation of this perishable Earth.

Where

Where sure we are we cannot stay long ;
and are not sure we shall stay a very
little.

O thou eternal Being, who changest
not ; yet art the cause and end of all our
Changes !

Who still remainest the same rich ful-
ness in thy self ; the same bright Glory to
all the Blessed.

Teach us to use this transitory Life ; as
Pilgrims returning to their beloved Home.

That we may take what our Journey
requires ; and not think of settling in a
Foreign Country.

But wisely forecast our Treasures so ; to
be happy there where we must always
be.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 90.

NOW thou hast found thy happy
End ; and found it the only Good
that lasts for ever :

Study, O my Soul, to know still more ;
and still more value those Immortal Joys.

Strive for so glorious a Prize with thy
whole force ; and the utmost strainings of
all thy Faculties.

Purchase at any rate that blest Inheritance ; and wisely neglect even all things else.

All that divert thee from thy holy Course ; or but retard the speed of thy Advance.

For though the least in the Kingdom of Heaven be happy enough ; where every Vessel is fill'd to the brim :

Yet to enlarge our Capacity to the least higher degree, deserves the busiest diligence of our whole Life.

Shall the industrious Bee endure no rest ; but fly, and sing, and labour all the day ?

Shall the unwearied Ant be running up and down ; to fetch and carry a few Grains of Corn ?

And we, for whom all Nature so faithfully Works ; and tires it self in a perpetual Motion.

For whom the tender Providence of God commands even his Angels to watch and pray :

For whom the ador'd Jesus came down from Heaven ; and spent a whole Life in continual Labours :

Shall we sleep on in a drowsy Sloath ; and not stir a Finger to help our selves ?

Away my Soul, and chide thy sluggish Thoughts ; and let their stupid Folly plainly know :

We have a Store to provide as well as
Ants ; and infinitely richer than their poor
Hoard.

We have a Work to do as well as Bees ;
and infinitely sweeter than all their Honey.

What can so nobly enrich an immortal
Soul ; as still to be gathering a Stock for
Eternity ?

What can so highly delight one, that
every Day improves ; as daily to see the
exercise of his Hope ?

O blessed Hope, be thou my chief de-
light ; and the only Treasure I covet to
lay up.

Be thou the quickening Life of all my
Actions ; and sweet alloy of all my Suf-
ferings.

So shall I ne'er refuse the meanest La-
bours ; whilst I look to receive such glori-
ous Wages.

So shall I ne'er repine at any Temporal
Loss ; whilst I hope to gain such eternal
Rewards.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Psalm 91.

BUT Oh ! 'tis not so much our Sloath
undoes us ; as the imprudent choice
in applying our diligence.

Many, alas, take pains enough ; Many perplex themselves too much.

See how the busie Toilers of the World are chain'd perpetually like Slaves to their Work.

How early they rise, and go late to Sleep ; and eat the Bread of Care and Sorrow.

See how the hardy Soldiers follow their Prince ; through a thousand Difficulties and Dangers.

See how the venturous Mariners expose their Lives, over Stormy Seas, into barbarous Nations.

And why all this, poor ill advised Wretches ! but to fetch perhaps a little Fish or Spice ?

To gain a few Pence, or some petty Honour ; which others more share in than your selves ?

O bounteous Lord, how easy are thy Commands ; how cheap hast thou made the purchase of Heaven !

Half these Pains would make us Saints ; half these Sufferings canonize us for Martyrs :

Were they devoutly undertaken for thee ; and the higher enjoyment of thy glorious Promises.

Thou bid'st us not freeze under the Polar Star ; nor burn in the heats of the torrid Zone.

But

But proposest a sweet and gentle Rule;
and such as our Nature it self would
chuse:

Did not our Passions strangely mislead
us; and the World about us distract our
Reason.

Thou bid'st us but wisely love our selves;
and attend above all things our own Hap-
piness.

Thou bid'st us value even this World,
as much as it deserves; since it is the
School that breeds us up for the other.

Only we are forbidden to be wilful
Fools; and preferr a short Vanity before
eternal Felicity.

O the mild Government of the King
of Heaven! this we can do whatever else
we are doing.

This we can do, even whilst we sit still;
and only move our Thoughts towards
Thee.

Yet let not this thy facile sweetnes,
Lord! be abused by us by a wanton
neglect.

But make us to love thee so much more;
as thou more discoverest the excess of thy
Love.

Glory be to the Father, &c.

As it was in the beginning, &c.

Hymn 28.

MY Soul! what's all this World to thee,
 This World of Sin and Woe;
 Where only Sense can taste its sweets,
 And those unwholsome too?

Truth is thy Food, Truth thy delight,
 Which cannot here be free;
 Thy Mind was born to know, and love,
 What this Life ne'er can see.

Malicious World! how dost thou lay,
 And cover thy false Baits?
 Here those of Pleasure, there of Gain,
 Each for our Ruine wait.

Unhappy we! it is our Fault,
 'Tis we our Life abuse;
 The World presents a furnish'd Shop,
 And we the Tools misuse.

So have I seen a little Child,
 If Nurse but turn her Eye,
 Instead of Haft, take hold o'th' Blade,
 And cut it self, and cry.

This little Child, alas, am I,
 Self-will'd, self-wounded too;
 But, Lord, turn not thy Face away,
 Lest I my self undo.

O make me still so use this World,
 That I the other gain ;
 O make me so the other love,
 That this its end attain.

Its end to breed up Souls for Heaven,
 Then be it self new dress'd :
 No more Corruption, no more Change,
 But one perpetual Rest. *Amen.*

Antiphon.

The Day of the Lord cometh as a Thief
 in the Night.

V. We have here no abiding City, but
 we seek one above.

V. Jesus came down to give us a glimpse
 of it,

R. And made his own Life the Chart
 to direct us to it.

Let us pray..

O God, whose eternal Providence has
 embark'd our Souls in the Ship of our
 Bodies, not to expect any Port or Ancho-
 rage on the Sea of this World, but steer
 directly through it to thy glorious King-
 dom ! Grant us, we beseech Thee, that daily
 reflecting with what Care and unwearied
 Diligence, the wretched Adventurers for

all sorts of Vanity pursue, round about us, their desperate Courses, we may heartily feel our selves confounded with just Reproach, who knowing our engagement on so important a Voyage, yet take so little Pains to perform it. Preserve us, O Lord, from the Dangers that on all sides assault us, and keep our Affections still fitly dispos'd to receive thy holy Inspirations, that carried sweetly and strongly forward by thy holy Spirit, we may happily arrive at last in the Haven of eternal Salvation, through our Lord Jesus Christ thy Son, who with Thee and the Holy Ghost, liveth and reigneth, One God, blessed for ever. *Amen.*

MATTINS for our Saviour's OFFICE.

The Office of our Blessed Saviour,
appropriated to all the Feasts of
our Redemption.

Invitatory.

Come let's Adore our God that Redeem'd us.

Psalm 92.

BRING to our Lord, all you his
Servants; bring to our Lord the Sa-
crifice of Praise; bring to our Lord all
you Nations of the Earth, bring Hymns
of Glory to his Name.

To day let's Adore our God that Redeem'd us.

He is our God, and we his People, cre-
ated by his Goodness to be happy for ever;
He is our Redeemer, and we his Purchase,
restor'd by his Death to a better Eternity.

To day let's Adore our God that Redeem'd us.

Let

Let us learn of him, and he will teach us his ways; let us follow him, and we shall walk in his Light; for the Law, and its Types, were given by *Moses*; but Grace and Truth came by *Jesus Christ*.

To day let's Adore our God that Redeem'd us.

Come, let us ascend to the House of our Lord, where he is truly worshipped, and celebrate this Day with a holy Joy, imploring his Mercies for all we need, and blessing his Bounty for all we have.

To day let's Adore our God that Redeem'd us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end, Amen.

To day let's Adore the God that Redeem'd us.

Hymn 29.

JEsu, who from thy Father's Throne,
To this low vale of Tears camest down,
In our poor Nature dreſt!

O may the Charms of that sweet Love,
Draw up our Souls to Thee above,
And fix them there to Rest.

Jesu,

Jesu, all Graces Thee adorn,
Who wast with Joy conceiv'd and born
Of a pure Virgin's Womb !
O may we breed and bring thee forth,
In our glad Hearts ; for all is Mirth
Where thou art pleas'd to come.

Jesu, whose high and humble Birth,
In Heaven the Angels, and on Earth
The faithful Shepherds sing !
O may our Hymns, which here run low,
Shoot up aloft, and fruitful grow,
In that eternal Spring.

Jesu, how soon didst thou begin
To bleed, and suffer for our Sin,
The Circumcising Knife ?
O may thy Grace, by making good
Our Souls just cause'gainst Flesh and Blood,
Cut off that dangerous Strife.

Jesu, who took'st that Heavenly Name,
Thy blessed Purpose to proclaim,
Of saving lost Mankind !
O may we bow our Heart and Knee,
Bright King of Names to glorious Thee,
And thy hid sweetnes find.

Jesu, who thus began'st our Blis,
Thus carried'st on our Happiness !
To Thee all Praife be paid.

O may the great mysterious Three,
For ever live, and ever be
Ador'd, belov'd, obey'd. *Amen.*

Antiphon.

Blessed be the Mercy of our God, who
hath left no way untry'd, that could possi-
bly recover us.

Psalm 93.

Come now, and hear, you that fear the
Lord ; and I will tell you what he
has done for my Soul.

Hear, and I will tell you what he has
done for yours ; and the wonders of his
Bounty for all the World.

When we lay asleep in the Shades of
Darkness, of nothing, his mighty Hand
awak'd us into Being :

Not that of Stones and Plants, and Beasts,
o'er which he has made us absolute Lords :

But an accomplish'd Body, and immor-
tal Spirits ; little inferior to his glorious
Angels.

He printed on our Souls his own simili-
tude ; and promised to our Obedience his
own Felicity.

He endu'd us with Appetites to live
well and happily ; and furnish'd us with
means to satisfy those Appetites.

Creating a whole World to serve us here ; and providing a Heaven to glorify us hereafter.

Thus didst thou favour us, O infinite Goodness ! but we ! what return did we make unto thee ?

Blush, O my Soul, for shame, at so strange a Weakness ; and weep for grief at such extream Ingratitude.

We childishly preferr'd a trivial Apple ; before the Law of our God, and the safety of our own Lives.

We fondly embrac'd a little present Satisfaction ; before the pleasure of Paradise, and eternity of Heaven.

Behold the unhappy Source of all our Miseries ; which still encreas'd its Streams as they went further on.

Till they at last exacted a deluge of Justice ; to drown their deluge of Iniquity.

And here alas had been an end of Man ; a sad and fatal end of the whole World :

Had not our wise Creator seen the danger ; and in time prevented the extremity of the Ruine.

Reserving for himself a few choice Plants ; to replenish the Earth with more hopeful Fruit.

Yet they quickly grew wild, and brought forth sowre Grapes ; and their Childrens Teeth were set on edge.

Quickly they aspir'd to an intolerable Pride ; fortifying their wickedness against the Power of Heaven.

Justice was now provok'd to a second Deluge ; and to bring again a Cloud o'er the Earth.

But Mercy discover'd a Bow in the Cloud, and our faithful God remember'd his Promise !

Allaying their Punishment with a milder Sentence ; only scattering them from the place of their Conspiracy.

Which yet his Providence turn'd into a Blessing ; by making it an occasion of peopling the World.

Still their Rebellious Nature disobey'd again ; and neither fear'd his Judgments, nor valu'd his Mercies.

But with a graceless emulation propagated Sin ; as far as his Goodness propagated Mankind.

Then he selected a private Family ; and encreas'd and govern'd them with a particular tenderness.

Giving them a Law by the hand of Angels ; and engaging their Obedience by a thousand Favours !

But they neglected too their God and Heaven ; and fell in love with the ways of Death.

When

When thou had'st thus, O Lord, try'd
every Remedy ; and found our Disease
beyond all Cure :

When the Light of Nature prov'd too
weak a Guide ; and the general Flood too
mild a Correction :

When the Miracles of *Moses* could not
soften their Hearts ; nor the Law of An-
gels bring any to Perfection :

When all was reduc'd to this desperate
State ; and no imaginable hope left to re-
cover us :

Behold the eternal Wisdom finds a
strange expedient ; the last and highest
Instance of Almighty Love.

Himself he resolves to cloath with our
Flesh ; and come down among us, and
die to redeem us.

Wonder, my Soul, at the Mercies of
the Lord ; how infinitely transcending our
utmost Wishes.

Wonder at the admirable Providence
of his Counsels ; how exactly fitted to their
great design.

Had he been less than God, we could
never have believed the sublimer Mysteries
of his Heavenly Doctrine.

Had he been other than Man, we must
needs have wanted the powerful Motive
of his holy Example.

Had

Had he been only God, he could never have suffer'd the least of those Afflictions he so patiently overcame.

O blessed Jesu ! both these thou art in thy self ; be thou both these to us.

Be thou our God, and make us adore Thee ; be thou our Leader, and make us to follow Thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Blessed be the Mercy of our God, who has left no means untry'd, that could possibly recover us.

Ant.] Lord, thou not only offerest us Salvation, but layest in means before-hand to make us accept it.

Psalm 94.

Soon as this blest Decree was made of sending the Son of God to redeem Mankind :

Immediately his Goodness was ready to come amongst us ; had our ungracious World been ready to receive him.

But we were as yet too gross and sensual ; and utterly uncapable of so pure a Law.

We

We were immers'd in Cares and Pleasures ; and wholly indispos'd for so perfect an Obedience.

While we were thus unfit for thee ; O thou God of pure and perfect Holiness !

Thou graciously wert pleas'd to stay for us ; and all that time prepare us for thy Presence.

From the beginning entertaining us with Hope ; and through every Age confirming our Faith.

How early, O my God, didst thou engage to relieve us ; *The Seed of the Woman should bruise the Serpents Head ?*

How often didst thou repeat thy Promise to *Abraham* ; *In thy Seed shall all the Nations of the Earth be blessed ?*

How many ways did thy Mercy invent ; by unquestionable Tokens to give notice of thy Coming ?

Behold a Virgin shall conceive, and bear a Son ; and his Name shall be called *Emanuel*.

There shall come forth a Rod out of the Stem of *Jesse* ; and a Branch shall grow out of his Roots.

And the Spirit of the Lord shall rest upon him ; the Spirit of Wisdom and Understanding.

The Spirit of Counsel and Might ; the Spirit of Knowledge, and the fear of the Lord.

The Lord thy God shall raise up unto thee a Prophet, of thy Brethren like unto me; unto him shall ye hearken.

But thou *Bethlem Ephratah*; though thou be little among the Thousands of *Judah*:

Yet out of thee shall he come forth unto me; that is to be Ruler in *Israel*:

Whose goings forth have been of old; even from the days of Eternity.

Hark how the Almighty Father introduces his Son, commanding all the Angels of God to worship him.

Thou art my Son, my dearly beloved Son; this day have I begotten Thee.

Ask of me, and I shall give thee the Heathen for thine Inheritance; and the uttermost parts of the Earth for thy Possession.

And is it a light thing that thou should'st be my Servant; to raise up the Tribes of *Jacob*, and restore the preserv'd of *Israel*?

I will give thee for a Light to the *Gentiles*; that thou may'st be my Salvation to the ends of the Earth.

Hark how the ancient Prophets rejoice in the Meffias; and in soft and gentle words foretel his sweetnes.

He shall come down as Rain into a Fleece of Wool; and as drops of Dew distilling on the Earth.

He shall feed his Flocks like a Shepherd; and gently lead those that are with young.

He

He shall gather his Lambs with his Arms ; and carry them in his Bosom.

The bruised Reed shall he not break ; nor quench the smoaking Flax.

Righteousness and Peace shall flourish in his days ; and of his Kingdom there shall be no end.

Then shall the Eyes of the Blind be open'd ; and the Ears of the Deaf be made to hear.

Then shall the Tongues of the Dumb be loosen'd ; and the Lame Man shall leap as a Hart.

Thus did thy Holy Prophets prophesy of Thee ; thus did their Children sing thy Praises.

Blessed be the Lord our God, who only doth wond'rous things ; and blessed be the name of his Majesty for ever.

His Dominion shall reach from the one Sea to the other ; and from the River to the ends of the World.

They who dwell in the Wilderness shall kneel before him ; and his Enemies shall lick the Dust.

The Kings of *Tarshish*, and of the Isles, shall bring Presents ; the Kings of *Sheba*, and *Seba* shall offer Gifts.

Yea, all Kings shall fall down before him ; all Nations shall serve him.

He shall spare the Simple and Needy, when he crieth ; the Poor also, and him that hath no helper.

He shall redeem their Soul from Deceit and Violence ; and precious shall their Blood be in his sight.

And he shall live, and to him shall be given of the Gold of *Arabia* ; Prayer also shall be made for him continually, and daily shall he be praised.

O thou eternal King of Heaven ! make good to thy Servants these happy Predictions.

So rule us here, that we may obey thy Grace ; so favour us hereafter, that we may enjoy thy Glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Lord ! thou not only offereſt us Salva-
tion, but layeſt in means before hand to
make us accept it.

Ant.] All's one to Thee , O mighty
Love ; whether Joy or Sorrow, so Man-
kind be ſaved.

Psalm 95.

Was not thy Joys alone, O dearest Lord ; that thou inspiredst into thy holy Prophets.

But thou revealedst to them thy Sorrows too ; and commanded'st to publish them with tender care :

That they not only should speak thy words ; but, the more to affect us, put on thy Person.

O let our Eyes run down with Water ; and our Hearts faint away with Grief :

While we remember the Sufferings of our Lord ; and hear his sad Complaints.

I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair ; I hid not my Face from spitting.

My Enemies whisper together against me ; and say, when shall he die, and his name perish ?

My familiar Friend, that did eat of my Bread, has lifted up his Heel against me.

But thou upholdest me, O Lord, and settest me before thy Face for ever.

I am poured out like Water, and all my Bones are out of Joint.

My Heart is like Wax ; it is melted in midst of my Bowels.

My strength is dry'd up like a Potsher'd, and my Tongue cleaveth unto my Jaws ; and

and thou hast brought me into the Dust of Death.

Our Fathers called to Thee, and were deliver'd ; they trusted in thee, and were not forsaken.

But I am a Worm and no Man ; a reproach of Men, and despised of the People.

All that see me laugh me to scorn ; they shoot out their Lips, they shake the Head, saying :

He trusted in the Lord, let him deliver him ; let him deliver him, seeing he trusted in him.

Be not far from me, for trouble is near ; for there is none to help.

The Assembly of the Wicked have enclosed me ; they pierced my Hands and my Feet.

I may tell all my Bones ; they look and stare at me.

They parted my Garments among them ; and cast Lots upon my Vesture.

They gave me Gall for my Meat ; and in my Thirst they gave me Vinegar to drink.

All these sad things, O Lord, thy Prophets foretold ; but could there be found such Wretches as would act them ?

Yes, O my God, thine own selected Nation conspir'd against thee ; and with innumerable Affronts most barbarously murther'd Thee.

This

This too, even this thy cruel Death
thou plainly fore-shewed'st; *the Inhabitans
of Jerusalem shall look upon me, whom they
have pierced.*

But, O ye holy Prophets, what was
the dismal cause, that shed the Blood of
the spotless Lamb?

He had (they quickly answer'd) done
no Iniquity; nor was ever Guile in his
Mouth.

He was smitten for the Sins of the Peo-
ple; and taken away from the Land of the
Living.

He deliver'd himself up unto Death,
and was number'd with the Wicked; He
bore the Sins of many, and pray'd for the
Transgressors.

All we, like Sheep, have gone astray,
we have turn'd every one to his way;
and the Lord hath laid on him the In-
iquity of us all.

He was wounded for our Transgressions,
he was bruised for our Iniquities; the chaf-
fisement of our Peace was upon him, and
with his Stripes are we healed.

O blessed Jesu, who took'st upon thee
our Infirmities; to bestow on us thine
own Perfections!

Heal us, thou great Physician of our
Souls; and let us sin no more lest a worse
thing come unto us.

360 *Mattins for our Saviour's Office.*

Heal us by the Mystery of thy Holy Incarnation ; and the meekness of thy humble Birth.

Heal us by the precious Blood of thy Circumcision ; and the sweet and ever blessed Name of Jesus.

Heal us by thy gracious manifestation to the *Gentiles* ; and the powerful Influence of all thy Miracles.

Heal us by the exemplary Obedience of thy Presentation in the Temple ; heal us by the sovereign Balsom of thy Passion.

Heal us by the Joys of thy victorious Resurrection ; and the Triumph of thy glorious Ascension.

Heal us by the memory of all thy Blessings ; heal us by the memory of this day's Mercy.

Heal us thou great Physician of our Souls ; and let us sin no more lest a worse thing befall us.

Glory be to the Father, &c.

As it was in the beginning, &c.

First

First Lesson.

Isa. 11.

AND there shall come forth a Rod out of the Stem of *Jesse*, and a Branch shall grow out of his Roots.

And the Spirit of the Lord shall rest upon him ; the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the fear of the Lord.

He shall not judge after the sight of the Eyes ; neither reprove after the hearing of his Ears ; but with Righteousness shall he judge the Poor ; and Justice shall be the Girdle of his Loins, and Righteousness the Girdle of his Reins.

The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid ; and the Calf and the young Lyon, and the Fatling together ; and a little Child shall lead them.

For the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea.

And in that day there shall be a Root of *Jesse*, which shall stand for an Ensign to the People ; to it shall the *Gentiles* seek ; and his Rest shall be glorious, *Isa. 2. 9, 10.*

R. Thus, holy Jesus, did the ancient Prophets foretel thy Perfections, and the blessed Changes thy Doctrine should produce, the Cruelty of the Proud should be soften'd into Meekness, and the innocency of the Weak be protected by the Strong, and Peace and Charity flourish o'er the World. This was thy wise and gracious design to make us happy, by making us Holy. Thou hast planted the Seeds of all these effects. O give the encrease that we may gather the Fruit ; defend the Good, and rebuke the Wicked ; and fill the Earth with thy Knowledge, that all Discord and Animosity may cease, and Justice and Equity govern our Lives.

Second Lesson.

Heb. 1.

GOD, who at sundry times, and in divers Manners, spake in time past to the Fathers, by the Prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the World.

Who being the brightness of his Glory, and the express Image of his Person ; and upholding all things by the word of his Power,

Power, when he had by himself purg'd our Sins, sate down at the Right-hand of the Majesty on high ; being so much better than the Angels, as he hath by Inheritance obtain'd a more excellent Name than they.

For unto which of the Angels said he, at any time, Thou art my Son, this day have I begotten thee ; and again, I will be to him a Father, and he shall be to me a Son.

And again, when he bringeth in the first begotten into the World, he saith, and let all the Angels of God worship him.

And of the Angels he saith, who made his Angels Spirits, and his Ministers a flame of Fire.

But unto the Son he saith, thy Throne, O God, is for ever and ever ; a Scepter of Righteousnes is the Scepter of thy Kingdom.

Thou hast loved Righteousnes, and hated Iniquity ; therefore God, even thy God, hath anointed thee with the Oyl of Gladnes above thy Fellows.

And thou, Lord, in the beginning, hast laid the Foundations of the Earth, and the Heavens are the Works of thy hands.

They shall perish, but thou remainest, and they all shall wax old, as doth a Garment :

And as Vesture shalt thou fold them up,
and they shall be changed ; but thou art
the same, and thy Years shall not fail.

R. Live, glorious Jesu, and reign for
ever, eternal King of Heaven and Earth ;
may all the blessed above perpetually adore
Thee, and all thy Servants continually
praise thee ; and every Tongue confess,
that thou, O Lord, art most high in the
Glory of God the Father, Alleluja. Thou
wert obedient to Death, even the death of
the Cross, wherefore God hath exalted
Thee, and given Thee a Name above eve-
ry Name, that at the Name of Jesus, eve-
ry Knee should bow, of things in Heaven,
of things on Earth, and of things under
the Earth.

Third Lesson.

Ephes. 1. 3.

Blessed be the God and Father of our
Lord Jesus Christ, who hath blessed
us with all Spiritual Blessings, in Heavenly
places in Christ.

According as he hath chosen us in him,
before the foundation of the World, that
we should be Holy, and without blame
before him in Love.

Having

Having predestinated us to the Adoption of Children, by Jesus Christ to himself, according to the good pleasure of his Will.

To the Praise and Glory of his Grace, wherein he hath made us accepted in the beloved.

R. Lord, what are we that thou shouldest thus regard us? Thou hast chosen us in thy Son before the World began, and freely predestinated us into the Adoption of thy Children. Thou hast made us Heirs of thy Kingdom, and Co-heirs with Christ? O happy we, if we forfeit not these Mercies, but labour by Good Works, to make sure our Election! Thou hast redeem'd us by the Blood of Jesus, and given us in him remission of our Sins. Thou hast by him revealed to us the Secrets of Heaven, and promised to restore us to Holiness, and replenish with our Souls the vacant Seats among the glorious Angels.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Lauds for our blessed Saviour.**Antiphon.*

Praise the Lord, O my Soul, and all
that is within me, praise his holy Name.

Psalm 96.

Praise our Lord, all you Nations of the
Earth ; praise him with the Voice of
Joy and Thanksgiving.

Praise him with the well-tun'd Strings
of your Heart ; praise him with the sweet-
est Instrument, Obedience.

Let every one that pretends to Felicity
sing immortal Praises to the God of our
Salvation.

He is our full and all-sufficient Redeem-
er ; he has perfectly finish'd what he gra-
ciously undertook.

For all our Trespasses he made satis-
faction ; for all our Forfeitures he has paid
the Ransom.

We by Disobedience were banish'd from
Paradise ; and he receiv'd us to his own
Kingdom.

We wander'd up and down in the Wil-
dernes of Error ; and he has guided us
into the ways of Truth.

We

We were by Nature the Children of Wrath ; and he has mediated our Peace with his offended Father.

We were become the slaves of Sin ; and he has bought our Freedom with his own Blood.

We were in Bondage to the Dominion of Satan ; and he has overcome him, and confin'd his Power.

We were in danger of sinking into Hell ; and he has sav'd us from that Bottomless Pit.

The Gates of Heaven were shut against us ; and He went up himself, and open'd them for all Believers :

Dissolving for ever the Terrors of Death ; and rendring it now but a Passage to Life.

O dearest Lord, who mad'st us first of nothing ; and restorest us again when we had undone our selves :

Who would'st at any rate redeem us from Misery ; at any rate procure our Felicity !

How came we Wretches to be so consider'd ? How came we Wretches to obtain such Favour ?

That from thy Throne of Glory, where Seraphims ador'd thee, thou should'st descend to our Earth, where Slaves affronted Thee.

That thou shouldst lead a Life of Poverty and Labour ; and die a Death with Shame and Sorrow.

That thou shouldst do all this for such Worms as we ; without the least concern or benefit to thy self.

Only to raise us up from our humble Dust ; and set us to shine with thy glorious Angels.

O infinite Goodness, the bounteous Author of all our Hopes ; and strong deliverer from all our Fears !

What shall we say to thy excessive Charity ? What shall we render for these unspeakable Mercies ?

We search over all thou hast given us, and find nothing thou expectest ; but that we use thy Gifts to make our selves happy.

O may our Souls perpetually bless thee ; and every Minute of our time be spent in thy Service.

Let us not live, O Lord, but to love thee ; nor breathe, but to speak thy Praise ; nor be at all but to be thine.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 97.

Sing on, my Soul, the Praises of thy Lord; sing on with fresh attention the Mercies of thy God.

Whose Wisdom has contriv'd so compendious a Method, to redeem Mankind from eternal Misery.

He saw the only cause of all our Ruine was our Love misplac'd on this present World.

He saw the only Remedy of all our Misery was to fix our Love on the World to come.

This therefore was his great Intent; this was the great design of his unspeakable Compassion:

To change the byass of our wrong set Hearts; by establishing amongst us new motives of Charity:

Such as might strongly incline our Affections; and efficaciously draw us to love our true Good:

Such as might gain by degrees upon all Mankind; and render Salvation easy and universal.

For this he came down from his Father's Bosom; to teach us the Rules of eternal Life.

That

That we might firmly believe those sacred Truths ; which God himself, with his own Mouth, hath told us.

For this he convers'd so long upon Earth ; to encourage and provoke us by his Example.

That we may confidently embrace those unquestionable Virtues ; which God himself, in his own Person, hath practised.

For this he endur'd those sharp and many Afflictions ; and became at last obedient unto Death :

That we might patiently suffer whatever should befall us ; when God himself was so treated by his Creatures.

For this he so often preach'd the Joys of Heaven ; and set them before us in so clear a Light :

That seeing so rich a Prize hang at the Race end ; we might run, and strain our utmost force to gain it.

For this he ordain'd the Mysteries of Grace ; and left us a blessed Sacrament to commemorate his Death.

That he might breed and nourish us in the Life of Charity ; and ravish our Hearts with the sweetnes of his Presence.

For this he establish'd a perpetual Church ; and sent the Holy Ghost to inspire and govern it :

That

That it might flourish for ever in Truth and Sanctity ; at least be glorious under all Eclipses :

That it might grow, increase, and spread, and plant the Heavenly Seed over all the World.

For this he assum'd those strange endearing Names, of Friend, and Brother, and spouse to us Wretches :

Doing far more than all those Names import ; far more than all our Hearts can wish.

Blessed, O glorious Jesus ! be the Wisdom of thy Mercy ; that hast found so sweet and short a way for us (tho' painful to thee) to save us.

Thou art, O Lord, the cause of our Love ; and Love the cause of our Happiness.

By Love we fulfil all thy Commands ; and by making us Love thou fulfillest all thy Father's.

By Love we are reconcil'd from Enemies to Friends ; by Love we are translated from Death to Life.

By Love we are deliver'd from the fear of Hell ; by Love we are adopted to be Heirs of Heaven.

By Love we are dispos'd for that blissful Vision ; by Love we are secur'd of the enjoyment of our God.

Who by the sole Perfection of his own free Goodness, can never deny himself to any that Love him.

Thus, Lord, what e'er thy holy Book records of Thee, in expressions suited to our low Capacities.

What e'er they say of thy restoring all things; and repairing again the Ruines of all Mankind:

All is exactly verified by this one Line; which may our thankful Hearts repeat with Joy:

Heav'n's attain'd by Love alone; and Love alone by Thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 98.

STILL, O my Soul, let us sing a few lines more to him, whose Mercies are no fewer than Infinite:

To him, whose pity took us by the hand, and kindly led us into his own Light.

To thee, O blessed Jesus, our Lord our God, who alone art the source of all our Happiness.

The World, till thou cam'st, sat wrapt in Darkness; and few discern'd so much as a shadow of Thee.

They

They follow'd their Appetites of Sense and Humour ; and plac'd their Felicity in being prosperous here :

Little considering the Life to come, and less the Joys that entertain that Life.

This was, alas ! their miserable state ; and worse than this, they had no power to help it.

How could they believe what they never heard ; or love what they never de-sir'd ?

'Twas thou, O Lord, first taught'st us our true end ; the blissful Vision of the eternal Deity.

'Twas thou first taught'st us the true means to attain that End, by a hearty Love, and desire after it.

O the blest changes that thy hand has wrought ; the happy improvements which thy coming hath produc'd !

Now every Woman, and illiterate Man can discourse familiarly of the highest Truths :

The Creation of the World, the Fall of *Adam* ; the Incarnation of God, and Redemption of Man :

The Mystery of the Trinity, and Miracle of the Resurrection ; the day of Judgment and state of Eternity.

All these we know : but it was thou, O Lord, who taught'st us ; and did'st by thy holy Church and Word first spread them o'er the World.

Now

Now thou hast open'd our Eyes, we plainly see, what unassisted Nature could ne'er have reach'd.

We see the framing right our Affections here, is both cause and measure of framing our happiness hereafter.

If we supremely esteem the Goods of the Future Life, we shall find them there and be happy.

If we love Heav'n with our whole Soul; and press on strongly with all our Force:

We shall enter into its Glories with a strong surprizing delight; and possess them for ever in a perpetual extasy.

We see our Souls are made to know; and perfect themselves by the worthiest Object.

We see their nature is free and unconfin'd; and nothing can fill them but that which is infinite.

All other Knowledges enlarge our Faculties; and breed new desires to know still more.

Which yet if unsatisfied we are miserable; since none can be happy who want their desire.

Only the sight of God fills us to the brim; and infinitely o'erflows our utmost Capacities.

It fills, and o'erflows all the Powers of our Souls, with Joy and Wonder, and unconceivable Sweetness,

O blest and glorious sight ! when will the happy day appear ; and open to my Soul that beauteous Prospect ?

When, dearest Lord, shall I see thee Face to Face ? When shall I heartily, at least, desire to see thee ?

Thou art my full and high Felicity ; and only, and alone sufficient for me.

O make me ardently love thee, that I may eagerly desire thee ; and eagerly desire thee, that I may transportedly enjoy thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Bless the Lord, O my Soul ; and all that is within me praise his holy Name.

Third Lesson.

Ephes. 3. 30.

NOW to him that's able to do exceeding abundantly above all that we can ask or think, according to the Power that worketh in us ; unto him be Glory in the Church, by Christ Jesus, throughout all Ages, World without End. *Amen.*

Hymn

Hymn 30.

Sweet Jesus! why, why do'st thou Love
Such worthless things as we?
Why is thy Heart still towards us,
Who seldom think of Thee?

Thy bounty gives us all we have,
And we thy Gifts abuse:
Thy bounty gives us even thy self,
And we thy self refuse.

And why, my Soul, why do we love
Such wretched things as these;
These, that withdraw us from our Lord,
And his pure Eyes displease?

Break off, and be no more a Child,
To run, and sweat, and cry;
While all this stir, this huge concern
Is only for a Fly:

Some silly Fly, that's hard to catch,
And nothing when 'tis caught:
Such are the Toys thou striv'st for here;
Not worth a serious Thought.

Break off, and raise thy manly Eye
Up to those Joys above:
Behold all those thy Lord prepares,
To wooe, and crown thy Love.

Alas,

Alas, dear Lord! I cannot Love,
Unless thou draw my Heart ;
Thou who so kindly mak'st me know,
O make me do my part.

Still do thou love me, O my Lord,
That I may still love Thee :
Still make me love Thee, O my God,
That thou may'st still love me.

Thus may my God, and my poor Soul,
Still one another Love :
Till I depart from this low World,
T' enjoy my God above.

To Thee, Great God, to Thee alone,
One coeternal Three,
All Power and Praise, all Joy and Bliss,
Now and for ever be.

Antiphon.

Blessed be thy holy Name, O glorious
Son of God! and blessed be thy Mercy
for ever.

Thou hast perfectly fulfill'd all thy Pro-
phets foretold ; and infinitely transcended
all the Wonders they admir'd. Thou hast
done enough to convince us into Faith,
and suffer'd abundantly to enflame us with
thy Love.

V. Blessed be thy glorious Name, O thou Son of God!

R. And blessed be thy Mercy for ever. Alleluja.

Let us pray.

Most gracious God, who so loved'st the World, that thou gav'st thy self to redeem it, and humbly took'st upon thee our low Nature, that thou might'st familiarly teach us the Truth of our Salvation, and invincibly fortify us against all Persecutions, and efficaciously draw us after thee into thine own Kingdom, by thy holy Life, and precious Death, and glorious Resurrection! Grant, we beseech thee, that we may so meditate on these infinite Mercies, and so fill our Souls with the Memory of this Love, that we may live in thy Obedience, and die in thy Favour, and rise again to rejoice with thee for ever in thy Glory, who with the Father and the Holy Ghost, livest and reignest, One God, World without End. *Amen.*

Vespers

Vespers for our Blessed Saviour.

*In the Name of the Father, and of the Son,
and of the Holy Ghost, &c.*

Antiphon.

Thy Judgments, O Lord, we confess
are just : But deal, we beseech thee, with
thy Servants in Mercy.

Psalm 99.

Lift up thy Voice, *Jerusalem*, and be
not afraid ; say unto the Cities of
Judah, behold your God,

Behold the Lord your God is come with
a strong hand ; his Reward is with him,
and his Work before him.

He is come to bring Redemption to all
the World ; and graciously offers it first
to you his People.

Hark with how sweet and elegant a
Compassion, thy kind Redeemer com-
plains of thy Ingratitude.

O *Jerusalem*, *Jerusalem*, thou that kil-
lest the Prophets, and stonest them which
are sent to thee !

How

How often would I have gather'd thy Children together ; as a Hen doth her Chickens under her Wings, and ye would not !

Hark with how tender and charitable a Reproof thy Lord unwillingly withdraws from thee his Favour :

O had'st thou known, even thou, at least in this thy day, the things which belong unto thy Peace.

Hearken once more, and if his kindness cannot move thy love, he'll try how his Anger will work upon thy Fear.

Hearken then, and tremble at those terrible Threatnings, with which thy provident Lord forewarns thee of thy Danger :

Gird thee with Sackcloth, *Jerusalem*, and lye down in Ashes ; cover thee with Mourning, and bitterly lament :

For the days shall come upon thee, that thine Enemies shall cast a Trench about thee ; and shall compass thee round, and keep thee in on every side :

And shall lay thee even with the Ground, and thy Children within thee ; and they shall not leave in thee one Stone upon another, because thou knewest not the time of thy Visitation.

But O how long, Lord, holy and merciful ; how long ! wilt thou be angry with them for ever ?

Haſt thou not ſaid, he that ſcatters *Israe*l ſhall gather them again; and keep them as a ſhepherd doth his flock?

Remember thy ancient Promiſes, O Lord; and ſave the remnant of thy once beloved *Israel*.

Take away the Veil from before their Eyes; that they may ſee thy Truth, and embracē it.

Take away the hardneſs of their ſtony Hearts; that they again may be thy Peo-ple, and thou again their God.

Then ſhall they lay aside the Garment of Mourning; and put on the brightness that comes from Thee.

They ſhall celebra-te the Jubilee of this their great Deliverance; and every one ſing in that day of Joy:

Come let us ascend to the House of the Lord; let us learn his ways, and he will teach us his Paths.

As it was our Wickedneſs to go aftray from our God; ſo now being return'd, let us ſeek him ten times more.

Too late have we known thee, O thou ancient Truth; too late have we lov'd thee, O thou desir'd of all Nations.

We were miſled by the Error of our Forefathers; we were abuſed by our own blind Paſſions.

The Kingdom we expected deserves not that Name ; a short, a vain, and troublesome Prosperity.

Thy Dominion, O Lord, is Holiness and Peace ; and of thy Kingdom there shall be no end.

Such was the Kingdom thou promised'st to *David* ; thy Throne will I establish for ever.

Such is the Kingdom thou givest unto thy Servants ; they shall live and reign with thee for ever.

O make us love, dear Lord, this eternal Kingdom ; and all things else shall be added unto us.

O make us love this eternal Kingdom ; though nothing else should be added to us.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Thy Judgments, O Lord, we confess are just ; but deal, we beseech thee, with thy Servants in Mercy.

Psalm 100.

Rise, holy Spouse of the Son of God ! rise, and put on thy Robes of Joy.

Rise, shine, for thy Light is come ; and the Glory of the Lord is risen upon thee.

The

The *Gentiles* shall come to thy Light ;
and Kings to the brightness of thy rising.

Lift up thine Eyes round about, and
see ; all they gather themselves together,
they come to thee.

Thy Sons come from far ; and thy
Daughters shall be nurs'd at thy side.

Then shalt thou see, and flow together ;
and thine Heart shall fear, and be en-
larg'd :

Because the abundance of the Sea shall
be converted unto thee ; the Forces of the
Gentiles shall come unto thee.

The Sons of Strangers shall build up thy
Walls ; and their Kings shall minister unto
thee.

For in my Wrath I smote thee ; but in
my Favour, I had Mercy on thee.

Therefore thy Gates shall be open con-
tinually ; they shall not be shut Day nor
Night.

That Men may bring unto thee the
Forces of the *Gentiles* ; and that their Kings
may be brought unto thee.

For the Nation and Kingdom that will
not serve thee shall perish ; yea, those Na-
tions shall be utterly wasted.

The Sons of them that afflicted thee,
shall come bending unto thee ; and all
they that despised thee, shall bow them-
selves down at the Soles of thy Feet.

And they shall call thee the City of the Lord ; the *Zion* of the Holy One of *Israël*.

A way shall be made direct and plain, that all Men may come unto thee.

And the Earth shall be filled with the Knowledge of the Lord ; as the Waters cover the Sea.

All this we read, all this we firmly believe ; for the Mouth of the Lord hath spoken it.

Heaven and Earth shall pass away ; but not one tittle of his Word shall pass away till all be fulfilled.

Many of the Sacred Prophecies are already fulfilled ; enough to assure us of the rest.

Already a Virgin hath brought forth a Son ; and given him the gracious Name of Jesus.

The wise Men of the *East* have been led to him by a Star ; and offer'd him Gold, and Frankincense and Myrrh.

His Holy Parents have presented him in the Temple ; and the devout *Simeon* was overjoy'd to see him.

In his tender Infancy he fled into *Egypt* ; and afterwards return'd again into *Ca-naan*.

He pass'd his private Life in Peace and Meekness ; and taught a contradicting People in Patience and Humility.

He

He confirm'd his Doctrine with innumerable Miracles ; and defended the Truth to the last drop of his Blood.

He rose again victoriously from the Grave ; and ascended in Triumph to the right-hand of his Father.

And there, O glorious Jesu, may'st thou sit and reign ; till all thy Enemies become thy Footstool.

Nor has thy Judgment slept, O dreadful Lord ! but with a swift and terrible Vengeance crush'd them into Ruine.

Jerusalem was long since made a heap of Stones ; and the Children of thy Crucifiers run wandring o'er the World.

Whilst thou art thus severe in the Predictions of thy Justice ; thou hast not forgot those of thy Mercy.

Thousands of that Ingrateful People have acknowledg'd thee their Lord ; thousands of that perverse Generation have submitted to thy Scepter.

Whole Nations of the *Gentiles* have embrac'd the Faith ; and remotest Islands received thy Law.

Blessed for ever be thy Name, O Lord ! and blessed be the sweetness of thy Mercy.

Who revealest thy self to those that knew thee not ; and art found of those that sought thee not.

Who often followest those that fly from thee ; and never refusest any that come to thee.

Thou still exactly performest thy part ; but we, ungrateful Wretches, how do we comply with ours ?

Where's the Profit thou may'st justly require, to answer the care of thy Providence over us ?

Thou hast planted us, O Lord, in thine own Vineyard ; and fenc'd us about with thine holy Discipline.

Where is the Fruit we should always be bearing ; since good Works are never out of season ?

Of our selves, alas ! we are dry and barren ; and our Nature, at best, brings forth nothing but Leaves.

O thou, in whom while we remain we live ; and from whom divided we instantly die !

Curse not, we humbly beg, these fruitless Branches ; lest they wither away, and be cast into the Fire.

Pronounce not against us that dreadful Sentence ; cut them down, why cumber they the Ground ?

But mercifully cut them off from their wild Stock ; and graft them in thy self the only true Vine.

Water, O Lord, our Weeds with the
Dew of Heaven; and bleſs our low Shrubs
with thy powerful Influence.

So Grapes ſhall grow on Thorns, and
Figs be gather'd on Thistles.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Thou art, O Lord, the true Light of
the World; they who follow thee, walk
not in Darkneſs.

Ant.] In thee, O Lord, is all our hope;
have Mercy upon the work of thine own
hands.

Psalm 101.

Rejoice in our Lord, all ye Children
of *Adam*; rejoice in the bounty of
his Free Grace:

No longer now confin'd to a few choice
Favourites; and the narrow compafs of
a private Family.

He has thrown down that Partition-
Wall; and open'd the way of Life to all
Mankind.

That all may believe, and love him
here; and all enjoy, and be happy in him
hereafter.

But, O my God, what do we ſee; when
we look abroad into the World?

We

We see the sad Effects, but cannot see the Cause ; why so many Kingdoms lie miserably waste.

We know, O Lord, thy ways are in the deep Abyss ; and humbly adore thy secret Counsels.

Only we cannot think of their lamentable Condition ; without pitying their Misery, and imploring thy Mercy.

Some have not yet so much as heard of thee ; and others who have heard, refuse to entertain thee.

Some who have once acknowledg'd thee, have quite fallen away ; and others reject what they list, and obey by halves.

Many of those who even rightly believe, abuse their holy Faith by a wicked Life.

Thus the far greatest part of Mankind ; whom thy Goodness created to thine own similitude :

Whom thou hast redeemed with thy precious Blood ; and design'd to so great and long a happiness :

Still fail, alas ! of their true end ; and die in their Sins, and eternally perish.

Look down, O Lord, and behold from Heaven ; behold from the habitation of thy Holiness.

Where's thy Zeal, and the sounding of thy bowels of Mercy ? Where are thy Promises to thy beloved Son ?

Hast

Hast thou not said, all Nations shall adore him ; and that all the People upon Earth shall be blessed in him ?

Hast thou not said thy self, Lord Jesus ! *When I am exalted I will draw all Men unto me ?*

Hast thou not expressly commanded thy Apostles to go, and teach all Nations ; Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost ?

And hast thou not bid them, Go into all the World ; and preach the Gospel to every Creature.

Remember, O thou God of everlasting Truth ; remember, O thou Author and Finisher of our Faith :

Remember these thy dear engagements ; and graciously accomplish what thou hast mercifully begun.

Visit, O Lord, thine own House first ; and thoroughly redress what thou find'st amiss.

Make our Lives Holy as thou hast made our Faith ; and perfectly unite us in the bonds of Love.

Kindle in the Hearts of Kings, and the Great Ones of the World, an Heroick Spirit to advance thy Glory.

Enflame the Hearts of the Prelates, and Priests of thy Church, with a generous Zeal for Conversion of Souls.

Convince them all, it is the end and duty of their place ; to improve Mankind in Vertue and Religion.

One Mercy more we humbly beg ; which O ! may thy Providence favourably supply.

Prepare the Hearts of those that err : and make them apt to receive the Truth.

Then choose thy burning and thy shining Lights ; and send them forth over all the World,

Send them, O God of infinite Charity ! but send them not alone ; lest they faint by the way, and miscarry in the End.

Go with them thy self, and guide them by thy Grace ; and crown their Labours with thy powerful Blessing.

So shall the humble Vallies be rais'd up ; and the stubborn Mountains be brought low.

So shall the crooked Paths be made strait ; and the rough ways smooth and plain.

So shall the Glory of God be every where reveal'd ; and all Flesh shall see it together.

Happy the Times when this shall come to pass ; happy the Eyes that shall see these Times.

Come glorious Days, wherein that Sun shall shine ; which enlightens all at once both Hemispheres.

Come,

Come, Holy Jesus, and make those
Holy Days; and let no Cloud over-cast
them for ever.

Come, and in the largest sense main-
tain thy Title; be effectually the Saviour
of the univerſal World.

Glory be to the Father, &c.

As it was in the beginning, &c.

Titus, Chap. 2. Ver. 11.

FOR the Grace of God that bringeth
Salvation, hath appear'd to all
Men;

Teaching us that denying ungodliness
and worldly Lusts, we should live Soberly,
Righteously, and Godly in this present
World;

Looking for that blessed Hope, and
glorious appearing of the Great God, and
our Saviour Jesus Christ:

Who gave himself for us, that he might
redeem us from all Iniquity; and purify
unto himself a People zealous of Good
Works.

Hymn 31.

Jesu ! whose Grace inspires thy Priests,
 To keep alive by solemn Feasts
 The Memory of thy Love ;
O may we here so pass our days,
 That they at last our Souls may raise
 To feast with Thee above.

Jesu ! behold Wisemen, from far
 Led to thy Cradle by a Star,
 Bring Gifts to Thee their King ;
O guide us by thy Light, that we
 May find the right way, and to Thee
 Our selves for Tribute bring.

Jesu, the pure and spotless Lamb,
 Who to the Temple humbly came,
 Those legal Rites to pay !
O make our proud and stubborn Will
 Thine and the Churches Laws fulfil,
 What e'er fond Nature say.

Jesu, who on that fatal Wood
 Pour'dst forth thy Life's last drop of Blood,
 Nail'd to a shameful Cross ;
O may we bless thy Love, and be
 Ready, dear Lord, to bear for Thee
 All Grief, all Pain, all Loss.

Jesu,

Jesu, who by thine own love slain,
By thine own Pow'r took'st Life again,
 And from the Grave did'st rise !
O may thy Death our Spirits revive,
And at our Death a new Life give,
 A Life that never dies.

Jesu, who to thy Heaven again
Return'dst in Triumph, there to reign,
 Of Men and Angels King.
O may our parting Souls take flight,
Up to that Land of Joy and Light,
 And there for ever sing.

All Glory to the Sacred Three,
One undivided Deity,
 All Honour, Power, and Praise :
O may thy blessed Name shine bright,
Crown'd with those Beams of glorious
 Its own eternal Rays. (Light,

Antiphon.

Come all you Nations of the Earth,
whom the Mercy of the Lord hath re-
deem'd ; come, and in Honour of the
Divine Son, sing the Canticle of the bles-
sed Mother.

V. My Soul doth magnify the Lord ;
R. And my Spirit hath rejoyc'd in God
my Saviour.

Let

Let us pray.

O Holy and ever blessed Jesus, who being the eternal Son of God, and most high in the Glory of God the Father, vouchsafed'st for us Sinners to be born of an humble Virgin, to be subject to the weakness of a little Child, to grow up in a Life of Privacy and Labour, to declare thy self at last the Redeemer of the World, by establishing a perfect Law of Grace, and confirming it with innumerable Miracles, and suffering for it intolerable Persecutions, even to Death it self! work in us, we humbly beseech thee, the happy effects of all these Mercies, that believing in thee we may imitate thy Life, and obeying thy Commands, may enjoy thy Promises, who with the Father and the Holy Ghost, livest and reignest One God, World without End. *Amen.*

Compline

Compline for our Blessed Saviour.

Antiphon.

Whither, O my God, should we go,
but unto Thee ? thou hast the words of
eternal Life.

Psalm 102.

Retire now, O my Soul, from thy com-
mon Thoughts ; permitted to en-
tertain thy less serious Hours.

Retire, and call thy wandering Fancies
home ; and speedily range them into
Peace and Order.

Come to me (faith our blessed Saviour)
all ye that labour and are heavy laden, and I
will give you rest.

Take my Yoke upon you, and learn of me,
for I am meek and lowly in Heart ; and ye shall
find rest unto your Souls.

For my Yoke is easie ; and my burden light.

Enough, dear Lord, enough is said ;
to draw all the World to thy Holy Disci-
pline.

What can be offer'd so agreeable to our
Natures ; (too much, alas, inclin'd to Plea-
sure and Profit.)

What

What can be offer'd so powerfully attractive ; as to make our work delightful, and then reward it ?

As to propose an employment like the Musick of Churches ; devout and sweet, and gainful to the Performers ?

Whither, O my God, should we go, but unto Thee ? thou hast the words of eternal Life.

Thou art our wisest Instructor to know what to do ; and only enabler to do what we know.

Thou art the free bestower of all we have ; and faithful Promiser of all we hope.

Thou kindly call'st us ; O make us glad to hear thy Voice ; and constantly follow it till we come to Thee :

There to be ravish'd with thy Holy Embraces ; there to be feasted with the Antepasts of Heaven.

O how unspeakable are thy sweetneses, O Lord ; which thou hast hid for those that fear Thee ?

Which thou hast partly reveal'd to those that love Thee ; and keep their Tastes uncorrupted with the World.

But O what are they then to those that see Thee ; and in that sight see all things else ?

O beauteous Truth, which known, enforces Love ; and lov'd begets Felicity !

Live

Live thou for ever in my faithful Memory ; and be my constant Guide in all my ways.

Still let me think on those Joys above ; and undervalue all things compar'd to my Salvation.

Still let me think on my Saviour's Love ; that purchas'd for me all those Joys.

O thou, my ador'd Redeemer, be thou the Master-Wish of my Heart ; the Scope and End of all my Time.

Soon as I awake, let me look up to Thee ; and when I rise first lowly bow to Thee.

Often in the Day let me call in my Thoughts to Thee ; and when I go to rest close up mine Eyes in Thee.

So shall my Time be govern'd by thy Grace ; and my Eternity be crown'd with thy Glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 103.

MY God, when I remember those words of thine ; *Repent, for the Kingdom of Heaven is at hand :*

When I consider, they were the first thine Inspir'd Prophet, St. *John Baptist*, spoke in Publick ; and that it was the chosen Text of the eternal Wisdom :

In-

Instantly I'm struck with the Importance of the Duty ; and deeply affected with the power of the Motive.

If what this Line says be not wholly true, but repeated in course as a Form of Devotion :

Forgive, dear Lord, the deceitfulness of my Heart ; and make me think, as well as say my Prayers.

Make me apply those searching words unto my self ; and bind them fast on my own Soul.

Repent, O my Soul, for the Kingdom of Heav'n is at hand ; Repent, for the Kingdom of Heav'n depends upon thy Repentance.

Unhappy me ! I cannot live without Sin, nor hope for Pardon without due Repentance.

I cannot repent without the Grace of God ; nor obtain his Grace without his own free Gift.

O my sweet Saviour, who cam'st not to call the Righteous, but Sinners to Repentance !

Since I am not strong enough to be perfectly Innocent ; at least make me humble enough to be truly Penitent.

Make me heartily sorry for what I've done amiss ; and not do again what will make me sorry.

Wo to the Day and Hour wherein I sin'd ; wo to the Days and Hours I have foolishly mispent.

Or rather wo be unto me, who have abus'd both Days and Hours ; allow'd by thy Goodness to work out my Salvation.

Deliver me, O Lord, from the Punishments I deserve ; deliver me from the Sins that deserve those Punishments.

Teach me that safe and easie Method of censuring my self to be acquitted by Thee.

Every Night let me sit as an impartial Judge ; and call before me all my Day.

Let me severely examine every Thought and Word ; and strictly search every Deed and Omission :

Condemning my Offences to their just Penance ; and making more firm and wary Resolutions :

Imploring for the past the Mercy of Heaven ; and for the time to come the same unbounded Mercy.

If I perhaps find some little thing well done ; when weigh'd with the allowances indulg'd our Frailty :

Let me return all the Glory to my God ; and beg his Grace to continue and improve it.

His is the Hand that sows the Seed ; his is the Blessing that gives the encrease.

Thus

400 *Compline for our Saviour's Office.*

Thus let me once a day, at least, look home; and seriously enquire into the state of my Soul.

What e'er my Weakness or Malice may have done, let me now undo with a hearty contrition:

Let not the Sun go down upon my Wrath; nor on any unrepented Sin.

Still let me write at the foot of my account; reconcil'd to my God, and in Charity with all the World.

Then go to Bed with a quiet Conscience; and fall asleep in Peace and Hope.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 104.

Lord, e're I take my leave of this Holy Day; which thy Church has Sanctified in honour of thy Memory:

Let me repeat some few words more, of those incomparable many thou hast left amongst us.

Let me attentively meditate their substantial sense; and settle them as Principles of my Life and Actions.

Lay not up for your selves Treasures upon Earth; where Moth and Rust doth corrupt, and where Thieves break through and steal.

But

Compline for our Saviour's Office. 401

But lay up for your selves Treasures in Heaven ; where neither Moth nor Rust doth corrupt, and where Thieves do not break through and Steal.

For where your Treasure is, there will your Heart be also.

Go now you curious, and study what you please ; for me, I'll stay and listen to my Saviour.

He'll teach me high, and sure, and useful Truths ; he'll teach me Truths that will make me happy.

Hark but this one word more, and you'll stay too ; if that any sense of your eternal Good can hold you.

Hark, how he tells us this new and glorious Secret ; we shall hereafter be like the Angels in Heaven.

O sweet and precious Word to them that relish it ; we shall be hereafter like the Angels in Heaven !

And what, O dearest Lord, are those blessed Angels ; but Spirits that know, and love, and delight for ever ?

Such, O my Soul, we shall be, and that sweet Life we shall lead ; we shall be and live like the Angels in Heaven.

We shall know all that's True, and love all that's Good ; and shall delight in that Knowledge and Love for ever.

402 *Compline for our Saviour's Office.*

No Ignorance shall darken, nor Error deceive us; we shall be like the Angels in Heaven.

No Cares shall perplex us, nor Crosses afflict us; we shall be like the Angels in Heaven.

Our Joys shall be full, and pure, and everlasting; we shall be like the Angels in Heaven.

Chear thee, my Soul, and bless thy bounteous Lord; 'tis by him we shall be like the Angels in Heaven.

Chear thee, and raise thy hopes yet gloriously higher; we shall be like himself, for we shall see him as he is.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Whither, O my God, should we go, but unto Thee? thou hast the words of eternal Life.

Hymn 32.

Lord, now the time returns
For weary Man to rest;
And lay aside those Pains and Cares,
With which our day's opprest.

Or

Or rather change our Thoughts
To more concerning Cares ;
How to redeem our mispent Time,
With Sighs, and Tears, and Prayers.

How to provide for Heaven,
That place of rest and peace ;
Where our full Joys shall never wain,
Our Pleasures never cease.

Blest be thy Love, dear Lord,
That taught us this sweet way ;
Only to love thee for thy self,
And for that Love Obey.

O thou, our Souls sweet hope,
We to thy Mercy fly ;
Where'er we are, thou can'st Protect,
What e'er we need, Supply.

Whether we sleep, or wake,
To thee we both resign :
By Night we see, as well as Day,
If thy Light on us shine.

Whether we live or die,
Both we submit to Thee ;
In Death we live as well as Life,
If thine in Death we be.

Glory

Glory to Thee, great God,
 One co-eternal Three ;
 To Father, Son, and Holy Ghost,
 Eternal Glory be. *Amen.*

1 Theſſ. Chap. 5. Ver. 8.

BUT let us, who are of the Day be Sober, putting on the Breast-plate of Faith, and Love, and for an Helmet the hope of Salvation.

For God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ ; who died for us, that whether we wake or sleep, we should live together with him.

Antiphon.

By seeking our selves in this World of Vanity, we lose, both Thee, O Lord, and our own Souls.

By seeking our selves in Thee, and thy Love, we find both Thee and our own Happiness, enjoying already a sweet Possession of Hopes, to end e're long in a sweeter fruition in Glory.

V. Thou art the free bestower of all we have.

R. Thou art the faithful Promiser of all we expect.

Let us pray.

O Blessed Jesus, whose Sacred Body, after thou had'st finish'd in it the work of our Redemption, was taken down from the Cross, and after a short repose in the Sepulcher, wast raised again to a glorious Immortality! Grant us, we beseech thee, so frequently to renew in our Minds the Memory of thy Grave, that we may be always prepared for our own; and so seriously to reflect on the Consequences of a Holy Death, that every day we grow less affected to this Transitory Life, and more in love with thy eternal Joys, who with the Father, and the Holy Ghost, livest, and reignest, one God, World without End. *Amen.*

OFFICE

OFFICE for the *Holy Ghost* MATTINS.

Invitatory.

Come let's Adore our God that Sanctifies us.
Come let's Adore our God that Sanctifies us.

Come, let us humbly first implore his Grace ; to make us fit to adore our Sanctifier, who from the Father and the Son eternally proceeds, and with the Father and the Son is equally glorified.

Come, let's Adore our God that Sanctifies us.

He infuseth into us the breath of Life, and brings us forth into our second Birth, a Birth that makes us Heirs of Heaven, and gives us a title to everlasting Life.

Come let's Adore our God that Sanctifies us.

Let us prepare our Understandings to assent to his Truths, and our Will to follow his Inspirations ; let us fill our Memories with his innumerable Mercies, and our whole Soul with the Glory of his Attributes.

Come let's Adore our God that Sanctifies us.

Let

Let us confidently address to him our Petitions, who promises to help the Infirmity of our Prayers ; let us not doubt the Bounty of his Goodness, but hope he will grant what himself Inspires.

Come let's Adore our God that Sanctifies us.

Hymn 33.

COME, holy Spirit, come, and breath
Thy spicy Odours on the Face
Of our dull Region here beneath ;
And fill our Souls with thy sweet Grace.

Come, and root out the poysitous Weeds,
Which over-run and choak our Lives ;
And in our Hearts plant thine own Seeds,
Whose quickening Power our Spirit re-
vives.

First Plant the humble Violet,
That dwells secure by dwelling low ;
Then let the Lily next appear,
And make us chaste yet fruitful too.

But O plant all the Vertues Lord !
And let the Metaphors alone ;
Repeat once more that mighty word,
Thou need'st but say, *Let it be done.*

T

We

We can, alas! not be, nor grow,
 Unless thy powerful Mercy please ;
 Thy hand must Plant, and Water too,
 Thy hand alone must give th'encrease.

Do then what thou alone canst do,
 Do what to Thee so easy is ;
 Conduct us through this World of woe,
 And place us safe in thine own bliss.

All Glory to the Sacred Three,
 One ever living sovereign Lord,
 As at the first still may he be
 Belov'd and prais'd, fear'd and ador'd,
 Amen.

Antiphon.

In those days, says our Lord, I will pour out my Spirit upon all Flesh. Alleluja, Alleluja.

Psalm 106.

Lord with how sweet and natural a Conduct does thy Providence govern the Children of Men ?

Leading them from one degree to another ; till thou hast brought them up to their highest Perfection ?

Thou

Thou puttest them to learn in the School of Vertue ; and disposest their Capacities into several Forms.

In the first Ages, when the World was young, thou gav'st them for their Guide the Book of Nature.

There thy divine Assistance help'd them to read, some few plain Lessons of their duty to Thee.

They saw this admirable frame of Creatures ; and as far as these could argue, they could conclude :

Sure there is a God, the cause of all things ; sure there is a Providence the Disposer of all things :

He must be powerful that made so vast a World ; he must be wise that contriv'd such excellent Works.

He must be Goodness it self, that did all this for us ; and we ungrateful Wretches, if we will do nothing for him.

Thus far some few could say, and very few could do ; with those slender Assistancess they then enjoy'd :

After thou gav'st thy People a written Rule ; which train'd them up in a set form of Discipline.

Which grew and spread into a publick Religion ; and uniformly profest by a whole Nation.

They had some weak conceit of the Kingdom of Heaven ; and some imperfect means to bring them thither.

But for those high supernatural Mysteries ; that so gloriously exalt the Christian Faith :

They all, alas ! were blind, or in the dark ; and dangerously expos'd to the effects of their Ignorance :

Wanting those clear Instructions to know their ends ; wanting those powerful Motives to love their God.

Yet this prepar'd them for the times of Grace ; to which thy Mercy, Lord, reserv'd far greater Favours :

To which thou hast promised by thy Holy Prophets ; an effusion of Blessings from thine own full hands.

I will put my Laws into their Mind, and write them in their Hearts ; and I will be to them a God, and they shall be to me a People.

I will pour out my Spirit upon all Flesh ; and your Sons, and your Daughters shall Prophesy.

They shall no more teach every one his Neighbour ; for all shall know me from the greatest to the least.

O merciful Lord, who hast lov'd us from the beginning ; be graciously pleas'd to love us to the End.

Pity the unhappy state of all Mankind ; which neither Nature nor Law could bring to Perfection.

If

If any riper Souls came forward to the Birth ; there wanted Spirit to bring them forth.

But send out thy Spirit, O Lord, and they shall be created ; and from their nothing in Sin, rais'd to the Life of Holiness.

Send out thy Spirit, and renew the face of the Earth ; and our Weeds and Thorns shall be turned into a Paradise.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

In those days, saith our Lord, I will pour out my Spirit upon all Flesh. Alleluja, Alleluja.

Ant.] When he ascended up on high, he led Captivity captive, and gave Gifts unto Men. Alleluja.

Psalm 107.

Look up, languishing World, look up ; and see how punctually thy faithful Lord performs his Word.

When he had finish'd here that glorious work ; which his Goodness undertook for our Redemption :

When he had told us what we ought to do ; and what to suffer for the Kingdom of Heaven :

When he himself had done more than he requir'd of us ; and suffer'd more than our boldest hopes could expect from him :

When he had wrought our Salvation so far, that he saw his Absence more expedient for us :

He first prepares the Hearts of his Disciples ; and comforts their Sorrows with these sweet words :

Children, I will not leave you comfortless ; but will pray to my Father, and he shall give you another Comforter :

Even the Spirit of Truth, and he shall teach you all things ; and bring to your remembrance whatsoever I have said unto you :

Peace I leave with you, my Peace I give to you : Let not your Hearts be troubled nor be afraid.

I go to my Father, and to your Father ; to my God, and to your God.

I go to prepare a place for you ; that where I am you may be also.

This said, he led them forth together, and gave them his Blessing ; and parting from them went away into Heaven.

So loving Mothers, when the weaning time is come ; withdraw themselves from their beloved Children.

But while they thus deprive their tender little ones, of their most dear and all-supplying Presence :

They

They still depute some faithful Friend to assist them ; for though they leave them they mean not to forsake them.

Such, and far greater was the care of their God ; as his Love is far greater than that of Mothers.

He saw it necessary for so mysterious a Faith to be shewn in a clear and supernatural Light, to the first Believers :

That they might confidently recommend to others, what they knew was so infallibly certain to themselves.

He saw it necessary for so perverse a World, to infuse into its first Converts the fulness of Charity.

That with ardent Zeal they might instruct their Hearers ; and with a patient Courage overcome their Oppofers.

He saw it necessary for such variety of Nations, to furnish their Preachers with variety of Tongues :

That they might teach every one in their Native Speech ; and understand their Doubts, and satisfy their Objections.

Wherefore when the appointed time was come ; as all the Works of God go forth in their fitteſt Season :

When his Disciples were gather'd together in one Mind and Place ; and so excellently disposed for the visits of Heaven :

When they had long continued in ardent Prayer ; and wrought up their Affections to the highest pitch of Desire :

Suddenly there was a sound from Heaven ; whence every good and perfect Gift descends.

A vehement Wind fill'd the whole House ; for the Grace of God is strong and liberal.

Behold on the Head of each sat a Tongue as of Fire ; the properst enablements to Convert the World.

While they were all illuminated with one pure Light ; and all enflam'd with a fervent Heat.

And to communicate both to every Nation ; were all endu'd with the Gift of Languages.

Thus was the Promise of our Lord fulfilled ; thus were the Messengers of the everlasting Peace prepar'd :

Miraculously baptiz'd with the Holy Ghost, and with Fire ; and perfectly qualified for their great Commission :

To preach to every Creature this happy Gospel ; *He that believes, and is baptized, shall be saved.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

When he ascended up on high he led
Captivity Captive, and gave Gifts unto
Men. Alleluja.

Ant.] This is our Lord's doing, and it
is marvellous in our Eyes. Alleluja, Al-
leluja.

Psalm 108.

HOW glorious is thy Grace, O Lord!
over all the World? how admirable
the Influence of thy Holy Spirit?

They that through dulness so slowly
understood the oft repeated Lessons of their
divine Master :

Now with the first swift Glance see
through all ; and no Mystery can pose
them, nor Error deceive them.

They who through fear forsook their
Lord, and fled away all from the danger
of being his :

Now rejoice in suffering for his Name ;
and neither Life nor Death can forbid them
to confess him.

They who knew only their Mother-
Tongue ; and that no better than as sim-
ple Fisher-Men :

Now speak to every Nation in their se-
veral Language ; and with their powerful
Eloquence ravish their Hearts.

They who even after our Saviour's Resurrection shut fast the Doors for fear of the *Jews*:

Now in the open Streets, and publick Synagogues, confidently proclaim the Name of Jesus.

These were new Bottles filled with new Wine; that made them quite forget their former selves:

Wine that exalted them into a generous Spirit; of despising all things for the love of Jesus:

Wine that in the midst of Racks and Prifons, made them oft break forth into that sweet extasy:

No Joy like the pain of Suffering for Jesus; no Life like the death endur'd for his Love.

Oh! were there now such Tongues of Fire; to kindle in the World such divine Flames!

Oh! were there now such Hearts in the World; to receive the holy Sparks that fall from Heaven!

The great Apostle preach'd but one Sermon; and immediately converted three thousand Souls.

He preach'd again, and wrought but one Miracle; and five thousand were added to the Church.

Thus

Thus every day they encreas'd in number ; and which was better, their numbers encreas'd in Virtue.

They were inebriated with the same Heavenly Wine ; and fill'd with the same Heroick Spirit.

They sold all they had, and brought the Price, and laid it down at the Apostles Feet.

They lived in common, and call'd nothing their own ; and even in their Will and Understanding they were all united.

Every one had enough, and that's to be rich ; none had too much, and that's to be free :

Free from the Cares that perplex the Wealthy ; free from the Temptations that wait on Superfluity.

Hadst thou been there, O my Soul ! to have seen the flaming Ardors of those first Converts !

Imagine at least, and knew, thy utmost Fancy is far below what they really practi-
fied.

They fell upon their Knees, and ador'd and meditated ; and pray'd to him who had done such great things for them.

They pray'd, and mingled with their Prayers their Tears ; they wept, and mingled with their Tears their Complaints.

Ah dearest Lord! why were we not so happy, to be converted by Thee, while thou dwelledst amongst us?

Why not to entertain Salvation, when thou broughtest it to our Homes, and preferred'st our little Nation before all the World?

Unhappy we! how came this Misery to pass, that many of us look'd on thy Miracles, and saw them not?

Before our Eyes thou gavest Sight to the Blind; and our Souls were darken'd with Sin and Prejudice.

Thou did'st cleanse the Leprous, and heal all manner of Diseases; thou did'st raise the Dead, and cast out Devils by thy Word.

Yet we alas, how many of us blasphemi'd thy Name? how many conspir'd with thy bloody Crucifiers?

Spare us, O Lord, have Mercy upon us, O Jesu! for we knew thee not to be the Lord of Glory.

Blessed be thy Holy Spirit, who hast open'd our Eyes; and made us to see thro' the Veil that eclips'd us.

Now we believe thee to be the Messias we expected; now we acknowledge thee to be the King of *Israel*.

Such were the Fervours of those happy Times; and O how happy were our Times had we those Fervours!

But

But ours are become miserable by Schisms, and Heresies ; and the Darkness that covers a great part of the Earth.

Ours are become miserable by the unfruitful Lives ; and scandalous Examples of too many Christians.

Too many alas ! yet even the Gates of Hell can ne'er prevail against the Power of God.

Still the same Spirit governs the World ; and keeps alive the same primitive Fire.

Still there are Hearts full of the Holy Ghost ; full of that ravishing Wine of divine Love.

Still there are Souls who readily deny themselves ; and take up their Cross and follow their Lord.

Still there are Fiery Tongues kindled by the Breath of Heaven ; who carry their sacred Flames into every Nation.

Still the Apostolick Church is true to its Name ; and sends abroad her burning and her shining Lights.

Still the Almighty Goodness is true to his Church ; and conserves it against all the Powers of the Enemy.

O keep us, blessed Spirit, in this thy fold of Grace ; and bring the whole World into one Flock.

That

That all may be of the same Mind here; and all enjoy the same happiness hereafter.

Glory be to the Father, &c.

As it was in the beginning, &c.

First Lesson.

John 14. 12.

VErily, verily, I say unto you, he that believeth on me, the Works that I do shall he do also, and greater Works than these shall he do.

And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son, If ye love me keep my Commandments;

And I will pray the Father, and he shall give you another Comforter; that he may abide with you for ever:

The Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.

R. Blessed be thy merciful Providence,
O Lord, who when thou hadst finish'd
thy great Work on Earth, ascended it up
to Heaven, to draw up our Minds even
thither after thee, Allelujah; that where

our

our Happiness is, there might our Hearts be also. Blessed be thy infinite Goodness, O dear Redeemer, who when thou hadst taught us the words of eternal Life, sent'st down the Holy Ghost to make us observe them, and raise up our Affections to that glorious Kingdom, whither thou art gone before us.

Second Lesson.

AND when the day of Pentecost was fully come, they were all with one accord, in one place;

And suddenly there came a sound from Heaven, as of a rushing Wind, and it filled all the House where they were sitting.

And there appear'd to them Cloven-Tongues, like as of Fire, and it sate upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.

And there were dwelling at *Jersalem*, Jews, devout Men out of every Nation under Heaven.

And when this was nois'd abroad, the Multitude came together, and were confounded, because that every Man heard them

them speak in his own Language, the wonderful Works of God.

R. Thus were the words of the Prophets fulfilled, and the Promises of our Saviour perform'd, and the Faith of the Christian Church miraculously begun. Alleluja. O may it still go on, and encrease, and multiply, till every Nation speak in their own Tongue the wonderful works of God.

Third Lesson.

Acts 4. 32.

AND the multitude of Believers were of one Heart, and of one Soul, neither said any of them, that ought of the things that he possessed was his own, but they had all things common.

And with great Power gave the Apostles witness of the Resurrection of the Lord Jesus, and great Grace was upon them all.

Neither was there any of them that lacked; for as many as were Possessors of Lands or Houses, sold them, and brought the Prices, and laid them at the Apostles Feet.

O happy Life! O Heaven upon Earth! This is the blest effect of the Fire of the true Spirit, which warms without scorching,

ing, and flames without smoaking, and enlightens without consuming. Kindle, O Lord, in our Hearts, this holy Fire of Meeknes, and Peace, and Unity, that all the World may know whose Disciples we are, by seeing us Love one another. Alleluja. But O deliver us from the contrary Fire of the false Spirit, that Scorches without warming, and Smokes without shining, and Consumes without enlightning: Deliver us from Schism and Heresy, and every the least uncharitable Passion.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lauds for the Holy Ghost.

Psalm 109.

Consider now my Soul, the Mercies of God; consider the wonders he hath wrought for the Children of Men.

The eternal Father created us of nothing; and set us in the way of everlasting Happiness.

The eternal Son came down from Heaven to seek us; and restor'd us again when we had lost our selves.

The eternal Spirit sends and brings his Grace to sanctify us ; and gives us strength to walk that holy way.

Thus every Person in the sacred Trinity has freely contributed his peculiar Blessing :

And altogether as one co-infinite Goodness, have graciously agreed to compleat our Felicity.

But, O ingrateful we ! was it not enough to receive of our God all we have and are ?

Was it not enough that the Son of God should come down ; and live to teach us, and die to redeem us ?

Was not all this enough to make us love ? and Love is all he aim'd at, and all he desir'd.

Let us confess, O merciful Father ! let us confess to Thee our miserable Condition.

Such, alas, was the corruption of our Nature ; and so many and strong the Temptations that are round about us :

That without this thy last miraculous Favour ; sending the Holy Ghost to guide and quicken us :

We should still have remain'd in our old dull pace ; slow to Understand, and slower to Obey.

We should quickly have forgot our God that made us ; and neglected the Service of our Lord that bought us :

Had not thy fulness been readily furnish'd with one Blessing more, to bestow on thy Children :

Hadst not thou providently reserv'd a better Blessing, than the Dew of the Clouds, and the fatness of the Earth :

Better than plenty of Corn and Wine, or the multitude of Posterity, or dominion o'er our Brethren.

These were the great Rewards of the old Law ; but behold far greater than these are here :

Divine Refreshment from the Heaven of Heavens ; and the rare delicious Fruits of the Holy Ghost :

Meekness, and Peace, and Joy diffused in our Breasts ; Strength and undaunted Courage kindled in our Hearts.

Fill us, O Holy Ghost, and our little Vessels ; and as thou fillest us enlarge our Capacities.

Make us, the more we receive of Thee, still to grow in desire of receiving more.

Till we ascend to those satisfying Joys above ; where all our Faculties shall be stretch'd to the utmost.

Where

Where they shall be fill'd to the Brim;
and overflow'd with a torrent of Pleasure
for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 110.

Blessed be thy Name, O Holy Spirit;
and blessed be the Bounty of thy
Goodness.

When the eternal Father, by creating
the World, had declar'd himself and his
Almighty Power :

When the in-created Word, by redeem-
ing Mankind, had reveal'd himself and
his infinite Wisdom :

When now there remain'd but one Seal
more, to be open'd of the Book of divine
Mysteries :

Behold a strange condescension to our
weak Nature ; the invisible Spirit visibly
appears.

He descends from Heaven in the shape
of a Dove ; and gently lights on the
Prince of Peace.

Again he descends in the likeness of
Fire ; and miraculously sits on the Heads
of the Disciples :

Mingling thus in one blest Compound,
those chief Ingredients of excellent Ver-
tue :

Mild-

Mildness to allay the heat of Zeal ; and Zeal to quicken the indifference of Mildness :

Innocency to adorn the light of Knowledge ; and Knowledge to direct the simplicity of Ignorance.

O blest and admirable Teacher ! who can Instruct like the Spirit of God ?

He needs no Years to finish his course ; but with a swift and efficacious touch consummates all things.

He enter'd the Soul of a young delighter in Musick ; and presently sanctified him into a Composer of Psalms.

He took a poor Shepherd from following the Flock ; and immediately rais'd him to the degree of a Prophet.

He by one Lesson perfected the Disciples ; and polish'd rude Fishermen into Eloquent Preachers.

He touch'd the Heart of a Persecuting Pharisee ; and instantly chang'd him into a glorious Apostle.

All this thou hast done, O infinite Goodness ! and all we do is wrought in us by thee.

By thee we are regenerated at first in our Baptism ; by thee confirm'd by the Imposition of Hands.

By thee we are heal'd by a blessed Repentance ; by thee prepar'd for that Banquet of the Bread of Angels.

By

By thee thy choicer Servants are consecrated to be Priests ; by thee our Marriages are sanctified into Blessings.

By thee our Souls are comforted on the Bed of Sickness ; and by thee all our Life is govern'd.

If in the Church be any Wisdom of Knowledge ; if any real Sanctity of decent Order : •

If any Faith of the Mysteries of Religion ; if any hope of everlasting Salvation :

If any love of God, as our sovereign Bliss ; if any mutual Charity to one another :

If any Miracles to convert Unbelievers ; or quicken Devotion in such as faintly Believe :

All flows from thee and thy free Grace ; O thou boundless Ocean of eternal Mercies !

All flows from thee ; and may we all return our little Streams in tribute to thy Bounty.

May every Favour thou offereſt, be thankfully received ; and every Talent thou beſtowſt diligently improv'd.

So ſhall we faithfully perform our Duty ; and render to thy Grace its juſtit ter f

While

While whate'er we have we acknowledge from thee; and whate'er thou givest us is not in vain.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm III.

STILL let us sing, O blessed Spirit! to thee let us humbly sing these few Lines more.

To thee the eternal Love of the Father and the Son; and glorious finisher of that sacred Mystery.

To thee the quickening Spirit of regenerated Souls; in whom they live and move and have their Being.

To thee the sovereign Balsom of our Wounds; and only Comfort of all our Sorrows.

To thee our Refuge in this place of Banishment; and faithful Guide in this wand'ring Pilgrimage.

To thee the sacred pledge of our free Adoption; and ensuring Seal of our eternal Salvation.

What do we say, O thou adorable Spirit of God! what do we say when we utter such words as these?

While

We

We say what we can in our low Capacity ; but alas, how short of thy unspeakable Excellencies !

O that we had the Tongues of Saints and Angels ; O that we had thine own miraculous Tongues.

Those which fate flaming on the Heads of the Apostles ; and made them speak thy Wonders in every Language.

Still all our Praises would be poor and narrow ; still infinitely less than thy more than infinite Perfections.

But if we cannot speak as our God deserves ; shall we hold our Peace, which our God forbids ?

Woe be to them, O Lord, who are silent of thee ; and spend the Breath thou givest them on any but thy self.

O thou that openest the Mouths of the Dumb ; and makest the Tongues of Children Eloquent !

Inspire thy Servants, if not with Expressions suitable to thee ; at least with such as are profitable for us :

Such as may instruct us what we ought to do ; such as may move us to do what we say.

And let us, with the Holy Psalmist, not only praise him our selves ; but call upon all Spirits and Beings to praise him.

Praise him all you Quires of Angels ;
whose early Grace confirm'd you in Glory.

Praise him you reverend Patriarchs,
whose ways he govern'd ; and by parti-
cular Providence lead you to Felicity.

Praise him you ancient Prophets, whose
Souls he inspir'd ; to teach his chosen
People the mind of Heaven.

Praise him you glorious Apostles, whose
Persons he impower'd to be Ambassadors
of Peace between Heav'n and Earth.

Praise him generous Martyrs , whose
Spirits he encourag'd ; and gave you Vi-
ctory over the Terrors of Death.

Praise him ye blessed Confessors, whose
Lives he Sanctified ; and gave you Victo-
ry over the World and your selves.

Praise him ye Holy Virgins, whose
Souls he espoused ; and consecrated your
chaste Bodies into Temples for himself.

Praise him all that live in his Grace,
praise him all that hope for his Glory ;
and let every thing that hath Breath praise
the Lord.

Praise him, O my Soul, for his Good-
ness to thee ; praise him for his Goodness
to all the World.

Praise him on thy choicest Instrument,
thy Heart ; praise him in thy best words,
those of the Church.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Kindle in our Hearts, O Lord, thy
Holy Fire, that we may offer to thee the
Incense of Praise.

Rom. 8. 12.

Therefore, Brethren, we are Debtors
not to the Flesh, to live after the
Flesh :

For if you live after the Flesh you shall
die ; but if ye through the Spirit do mor-
tifie the Deeds of the Body , ye shall
live.

For as many as are led by the Spirit of
God, are the Sons of God.

And if Children, then Heirs, Heirs of
God, and Joint-Heirs with Christ ; if so
be we suffer with him, that we may be
also Glorified together.

Hymn 34.

Come, mild and holy Dove,
Descend into our Breast ;
Do thou in us, make us in thee
For ever dwell and rest.

Come,

Come, and spread o'er our Heads
Thy soft all-cherishing Wing ;
That in its Shade we safe may sit,
And to thee Praises sing.

If by the way we faint,
Thou reachest forth thy hand ;
If our own Weakness makes us fall,
Thou mak'st our Weakness stand.

Else there we still must lie,
And still sink lower down ;
Our hope to rise is all from thee,
Our Ruin's all our own.

O my ingrateful Soul !
What shall our dulness do,
For him that does all this for us,
Only our Love to Woe ?

We'll love thee then, dear Lord,
But thou must give that Love ;
We'll humbly beg it of thy Grace,
But thou our Prayers must move.

O hear thine own self speak,
For thou in us dost pray ;
Thou can'st as quickly Grant as Ask,
Thy Grace knows no delay.

Glory to Thee, O Lord,
 One co-eternal Three ;
 To Father, Son, and Holy Ghost,
 One equal Glory be. *Amen.*

Antiphon.

Come, holy Spirit, the free bestower
 of all Graces, visit the Hearts of thy faith-
 ful Servants, and replenish them with thy
 sacred Inspirations ; illuminate our Un-
 derstandings, and enflame our Affections,
 and sanctify all the Faculties of our Souls,
 that we may know, and love, and con-
 stantly do the things that belong to our
 Peace. *Amen.* Alleluja.

V. Our departing Lord promised he
 would not leave us comfortless ;

R. But give us in his place the Holy
 Ghost.

Let us pray.

O God, who miraculously sent'ft down
 the Holy Ghost to supply the Ab-
 sence of thy Son, and comfort his heart-
 less Followers, and instruct them in all
 things necessary to their great Work, the
 Conversion of the World : Grant, we be-
 seech thee, that our devout commemora-
 ting those fiery Tongues, which sate upon
 each

each of their Heads, and produc'd such glorious Effects, may encrease the fervour of our Hearts, to continue and attest by all fruits of Grace, the same Spirit still abiding in us, through our Lord Jesus Christ, who with thee, in the Unity of the same blessed Spirit, liveth and reigneth One God, World without End. *Amen.*

Vespers for the Holy Ghost.

*In the Name of the Father, and of the Son,
and of the Holy Ghost, &c.*

*Blessed be the Holy and undivided Trinity.
Amen.*

Antiphon.

We are not our own, but the Temples of the Holy Ghost, let us dedicate our selves entirely to him.

Psalm 112.

Come, let us now prepare our Hearts; and humbly offer this our Evening Sacrifice.

Let us clear our Heads of all other Thoughts; that fill us, at best, with nothing but emptiness.

Let us remember our God is a pure Spirit ; and delights to dwell in a clean Tabernacle.

He will not enter into a Soul that is subject to Sin ; nor stay where he finds his Grace neglected.

If he vouchsafe us the Blessings of a visit ; and O how sweet and ravishing is his Presence !

Let us open wide our Bosoms to receive him ; and summon all our Powers to entertain him.

Come my Understanding, and bring all thou knowest ; all that enlightens thee in the way to Felicity.

Come my Will, and call in all thy Loves ; and contract them into one, and settle it here for ever.

Come my Memory, with all thy swarms of Notions ; and forget them all but what concerns thy Eternity.

Come my whole Soul, with these thy Faculties about thee ; and prostrate adore the eternal Spirit.

Behold he is now with us, and sits in our Hearts, as on his Throne ; to receive our Petitions, and give us his Blessings.

He never will forsake us, if we chase him not away ; but guide and comfort us with his holy Inspirations.

Come

Come then, and with devoutest Reverence attend ; and hear what the Lord our God will say.

He leads us thus into Retirement and Silence ; and there familiarly speaks to our Hearts.

Tell me, O you design'd for everlasting Happiness ! tell me now freely, for none shall interrupt us :

What do you chiefly delight to think of ? What do you aim at in all your Thoughts ?

Consider well the Question I propose ; and when you have examin'd your selves, give me your answer.

○ thou our merciful, though offended, God ! behold thus low we bow our guilty Heads :

Blushing for Shame to see our Folly ; and so much the more to see our Duty.

Happy were we, if we could be still thinking of thee ; and raise all those Thoughts into Desires to be with thee.

Happy were we could we always feel those Fervours ; of which sometimes thou inspirest a little Spark.

○ were that Spark kindled into a Fire ; and that Fire blown up into a continual Flame.

But we alas are hot and cold by Fits ; and which is worse, our cold Fit lasts the longer.

Some few half Hours we spend in Prayers ; and many whole Days in Idleness and Vanity.

Sometimes we bestow a little on the Poor ; and often throw away a great deal on our Passions.

Sometimes we deny and mortify our selves ; but far more obey our sensual Appetites.

Sometimes we are drawn by thy Grace to do a good work ; but seduced by our Nature to a thousand Iniquities.

Thus we confess to thee, O Lord our God ! who perfectly sees every corner of our Hearts !

Thus we confess to thee, not that thou may'st know us ; but that we may know our selves, and thou may'st cure us.

Cure us, O thou great Physician of Souls ! cure us of all our sinful Distempers.

Cure us of this aguish intermitting Piety ; and fix us into an even and a constant Holiness.

O make us use Religion as our regular Diet ; and not only as a single Medicine in a pressing Necessity.

Make us enter into a course of hearty Repentance ; and practise Virtue as our daily exercise.

So shall our Souls be endu'd with a perfect Health ; and dispos'd for a long, even an everlasting Life.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Quicken us by thy Grace, O Holy Spirit, that we may thorowly mortify the works of the Flesh.

Psalm 113.

NOW we have begun, permit us, mighty Lord ! to speak once more who are but Dust and Ashes.

Let us go on, and confess to thee ; and open before thee all our Miseries.

Such an occasion often endangers us ; such a Temptation often overcomes us.

Our own Infirmities are too strong for us ; and our ill Customs prevail against us.

Every Day we resolve to mend ; and every Day we break our Resolutions.

Have Mercy on us, O God of infinite Compassion ! have Mercy upon us, O thou Comforter of the afflicted Minds !

Have Mercy upon us, and pardon what is past ; have Mercy upon us, and prevent what is to come.

When e'er thou seest us unhappily engag'd ; and blindly running on in the ways of Death :

O send thy holy Grace to check our desperate speed ; and make us stay and look before us.

Shew us the horrid downfal into that bottomless Pit ; where impenitent Sinners are swallow'd up for ever.

Strike our regardless Souls with Fear and Trembling ; at the dreadful sight of so sad a ruine.

Then turn our Eyes, and kindly set before them the beauteous Prospect of a Pious Life.

Make us look long and steddily upon it ; and make us look through, and see beyond it.

Make us delight in the hope it enjoys ; but incomparably more in the Joy it hopes.

A Joy which none but thy self can give ; none but thy self can make capable to receive.

Give us, O gracious Lord, thou free beginner, and perfect finisher of all vertuous Actions !

Give us a right Spirit to guide our Intentions ; that we may aim directly at our true end.

Give

Give us thy holy Spirit to sanctify our Affections ; that what we rightly design we may piously pursue.

Give us an Heroick Spirit to confirm our Hearts ; that what we piously endeavour, we may courageously atchieve.

Suffer not the Flesh to deceive us any more ; but fortify our Spirits against all its assaults.

If the Flesh grow bold, and insolently demand, how can you live without these Liberties ?

Let the Spirit answer, their followers are Slaves ; and the Service of God is the only true freedom.

If the Flesh alledge what Joy in suffering Ills ; or doing contrary to our own Inclinations ?

Let the Spirit reply, That the Cross of Christ is sweet ; and nothing so glorious as the Conquest of our selves.

If the Flesh insist, What do you see, or hear, or exercise any sense in, but in the things of the World ?

Let the Spirit enter this protest ; and may every experienced Soul subscribe the Truth :

I see its Vanity, and feel its Vexation ; and meet in every thing its falseness and danger.

Away

Away then Flesh and Blood, away deceitful World; you cannot enter into the Kingdom of Heaven.

You were created only to serve us in the way; and set us down at our Journeys end.

Away with all your fond deluding Dreams; be banish'd for ever from our awaken'd Souls.

Come thou to us, blest Spirit of Truth; and govern our Lives with thy holy Maxims.

Subdue our sense to the dictates of Reason; and perfect our Reason with the Mysteries of Religion.

Teach us to love and fear what we see not now, as at too great a distance for our short sight.

But what we are sure will hereafter be our Bliss or Misery for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Quicken us by thy Grace, O holy Spirit, that we may thorowly mortify the works of the Flesh. Deliver us, O God, from every evil Spirit, and vouchsafe to give us of thine own free Spirit.

Psalm 114.

LET not our Lord be angry, and we will speak yet once; for we have much to ask, and he has infinite to give.

We have much to ask for our selves and all the World; who depend intirely on his free Goodness.

Many, O Lord, are the Graces we want; and none can give them but by thy Bounty.

Many are the Sins and Miseries we are expos'd unto; and none can deliver us but thy Providence.

Deliver us, O Lord, from what thou knowest is against us; deliver us from what we know will undo us.

Deliver us from the Spirit of Prophaneness and Infidelity; from the Spirit of Schism and Heresy.

Deliver us from the Spirit of Pride and Avarice; from the Spirit of Anger, Sloath, and Envy.

Deliver us from the Spirit of Drunkenness and Gluttony; from the Spirit of Lust, Wantonness, and Impurity.

Deliver us, O gracious God, from every evil Spirit; and vouchsafe to give us of thine own free Spirit.

Vouch-

Vouchsafe to give us the Spirit of Fortitude ; the Spirit of Temperance, Justice, and Prudence :

The Spirit of Wisdom, and Understanding, and Counsel ; the Spirit of Knowledge, and Piety, and the Fear of thee :

The Spirit of Peace, Patience, Meekness, and Benignity ; the Spirit of Humility, Sobriety, and Chastity.

O thou, who never deniest thy Favours, except we deny our Obedience !

Thou who art often near us, when we are far from thee ; often ready to grant, when we are unmindful to ask !

Refuse not, O Lord, to hear us, now we call upon thee ; and make us still hear thee, when thou callest to us.

Fill our Understanding with the knowledge of such Truths as may fix them on thee.

Inure our Wills to embrace such Objects ; as may unite them unto thee the sovereign Goodness.

Shew us the narrow way that leads to Life ; the way that few can find, and fewer follow.

Guide us still on in the middle Path of Virtue ; that we never incline to any vicious extream.

Let not our Faith grow wild with superfluous Branches ; nor be stript into a naked fruitless Trunk.

Let

Let not our hope swell up to rash presumption ; nor shrink away into a faint despair.

Let not our Charity be cool'd into a careless indifference ; nor heated into a furious Zeal.

But above all, suffer us not, O thou blessed and holy Spirit ! to be guilty of the unpardonable Sin against thy self.

Suffer us not obstinately to persist in any known Wickedness ; nor maliciously impugn any known Truth.

Suffer us not to die in our Sins without Repentance : And, O Lord, have Mercy upon us in that serious Hour.

Have Mercy upon us, and govern us in our Life ; have Mercy upon us, and save us in our Death.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Deliver us, O Lord, from every evil Spirit, and vouchsafe to give us of thine own good Spirit.

Lesson

Lesson.

Galat. Chap. 5. Ver. 19.

NOW the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness,

Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies,

Envynings, Murders, Drunkennes, Revellings, and such like, of the which I tell you before, as I have also told you in time past, that they that do such things shall not inherit the Kingdom of God.

But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentlenes, Goodnes, Faith,

Meekness, Temperance, against such there is no Law.

And they that are Christ's have crucified the Flesh, with the Affections and Lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of Vain-Glory, Provoking one another, Envying one another.

Hymn

Hymn 35.

Come, holy Spirit, send down those
Beams,
Which gently flow in silent Streams,
From thy bright Throne above ;
Come thou, enricher of the Poor,
And bounteous source of all our Store,
Come fill us with thy Love.

Come, thou our Souls delicious Guest,
The wealed Pilgrims sweetest rest,
The Sufferers best relief ;
Come thou our Passions cool Allay,
Whose Comfort wipes all Tears away,
And turns to Joy all Grief.

Come thou bright Sun, shoot home thy
Darts,
Pierce to the center of our Hearts,
And make our Faith love thee ;
Without thy Grace, without thy Light,
Our Strength is Weakness, our Day Night,
We cannot move or see.

Lord, wash our sinful Stains away,
Water from Heaven our barren Clay,
Our many Bruises heal :
To thy sweet Yoke our stiff-necks bow,
Warm with thy Fire our Hearts of Snow,
Our wand'ring Feet repeal.

O grant thy Faithful, dearest Lord,
 Whose only Hope is thy sure word,
 The seven Gifts of thy Spirit ;
 Grant us in Life t'obey thy Grace,
 Grant us at death to see thy Face,
 And endless Joys inherit.

All Glory to the sacred Three,
 One ever-living Deity,
 All Power, and Blis, and Praise ;
 As at the first when Time begun,
 May the same Homage still be done,
 Till Time it self decays.

Antiphon.

Blessed be thy Name, O holy Spirit of
 God, who dividest thy Gifts to every one
 as thou pleaseft, and workest all in all !
 In Thee our Sorrows have a Comforter to
 allay them ; in thee our Ignorances have
 a Guide to direct them ; and our Fraulties
 a Confirmor to strengthen them ; and all
 our Wants a God to relieve them. Alleluja,
 Alleluja.

V. By thy precious Fruits thou art surely known,

R. Controuling all the wicked Works of the Flesh.

Let us pray.

O God, who by thy Holy Spirit didst, at first, establish a Church, and Sanctifying it by the same Spirit, dost still preserve and govern it! Hear, we beseech thee, the Prayers of thy Servants, and mercifully grant us the perpetual assistance of thy Grace, that we may never be deceived by any false Spirit, nor overcome by the vicious Suggestions of Flesh and Blood, but in all our Doubts be directed in the ways of Truth; and in all our Actions guided by thy holy Spirit, who with thee and thy Eternal Son, liveth and reigneth, One God, World without End.

Amen.

Compline

*Compline for the Holy Ghost.**Antiphon.*

The Spirit of the Lord hath made me,
and the Almighty hath given me Life.

Psalm 115.

Come, my Soul, let us farther consider
who this Holy Ghost is; that we
may the better adore him.

He is a spiritual divine Substance; the
third Person in the Glorious Trinity.

He is distinct from the Father and the
Son; in the unity of both, proceeding
from Both.

He is the Comforter, but Comfort pre-
sumes Sadness; therefore let us take Com-
fort in him, notwithstanding our Sins.

For Sin does not make us wholly inca-
pable of Comfort; though want of true
Repentance for Sin does.

So that we always carry away so much
of the true Comfort of the Holy Ghost;
as we have true Sorrow for our Sins.

But

But deliver us all, O Lord, from all those Sins that exclude this Comforter.

Deliver us, O Lord, from Presumption and from Despair;

For Presumption takes away the fear of God; and Despair the Love and Goodness of God.

Deliver us from all Impenitence, and from hardness of Heart.

For Impenitence excludes all Sorrow for Sins past; and hardness of Heart makes us continue, and go on in our course of Sinning.

Deliver us from impugning a known Truth; or from envying those who embrace it.

Deliver us from resisting lawful Authority; for therein we resist thee our God.

Deliver us from Relapses and counterfeit Repentances; for though we cannot deceive thee, yet therein we deceive and ruin our selves.

Deliver us from all Schismatical rending the Peace of the Church; and therein destroying our selves.

Thus by removing these Obstructions of thy blessed approach, we may humbly hope our Souls will be ready for thy Impressions.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 116.

THY Impressions, O Lord, who art Goodness it self; will make us good and able to retain them.

They will make us good, in communicating those Gifts thou givest us, unto others.

It is thy holy Spirit, O Lord, that giveth thy Priests Eloquence and Utterance in Preaching.

It is thy Spirit engenders a burning Zeal in them for thy Glory; and makes it more and more ardent.

It is thy Spirit that gives them a fiery Tongue to publish thy holy Gospel and chearfully profess the Truth in the Face of all the World.

And as our Saviour saith, It is not you that speak; but the Spirit of your Father speaketh in you.

By thee, O holy Spirit, and thy divine Instruction, the Holy Men of God spake as they were moved.

Thou wert the mighty worker in the Conception; and Nativity of our blessed Saviour.

Thou art the worker of our Sanctification; and makest us new Men in Jesus Christ.

This Holy Spirit made a poor Shepherd a Princely Prophet ; and a simple Fisherman a chief Apostle.

He made a Persecuting *Saul* a faithful *Paul* ; a chosen Vessel to preach the Doctrine of Salvation to the *Gentiles*.

As his Person is great, divine, and for ever to be ador'd ; so are his Works great, and his Goodness transcendent and ever to be loved.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 117.

AS Man is known by his Voice ; so the Holy Ghost hath Particularities by which he may be known.

He mollifies hard Hearts (if they resist him not ;) and awakes them out of the dead sleep of Sin.

He puts a holy Fire and Zeal into the Hearts of those that were cold and frozen.

He gives strength to the Weak, and enables them to contemn the World and worldly Things.

He mortifies the disorder'd Appetite, and more disorder'd Passions ; and makes both to become moderate and regular.

He illuminates the Understanding, he sanctifies the Memory ; and makes it retentive of those good things we have been taught by him.

He not only enflames our Affections with a holy Ardour ; but sweetly draws them off from all other things unto himself.

He makes the Heart of the Rash to understand Knowledge, and to become Prudent.

This blessed Spirit breeds an Alteration where-ever it enters ; it gives other Actions and other Tongues, and gives other Hearts and makes a new Man.

And as our corporal Motion shews we have a Soul in our Body ; so our holy Life shews we have this holy Spirit, in our Soul.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

It is the same wonder and Mercy that the Holy Ghost is sent from the Court of Heaven to sanctify us,

Ant.] As that the blessed Jesus was sent from thence to Redeem us. *Alleluja.*

The

The Lesson.

FOR the holy Spirit of Discipline will flee Deceit, and remove from Thoughts that are without Understanding.

For Wisdom is a loving Spirit; and will not acquit a Blasphemer of his Words; for God is witness of his Reins, and a true Beholder of his Heart, and a hearer of his Tongue.

For the Spirit of the Lord filleth the World; and that which containeth all things has knowledge of his Voice.

Therefore he that speaketh unrighteous things cannot be hid; neither shall Vengeance, when it punisheth, pass by him.

Hymn 36.

A Hymn in the Language of our Church.

COME, holy Ghost, our Souls inspire;
And lighten with celestial Fire.
Thou the anointing Spirit Art;
Who dost thy seven-fold Gifts impart.

Thy blessed unction from above
Is Comfort, Life, and Fire of Love.
Enable with perpetual Light
The dulness of our blinded Sight.

Anoint, and chear our soiled Face
 With the abundance of thy Grace.
 Keep far our Foes, give peace at home ;
 Where thou art guide, no ill can come.

Teach us to know the Father, Son,
 And thee of both to be but one ;
 That through the Ages all along,
 This may be our endless Song :
 Praise to thy eternal Merit,
 Father, Son, and Holy Spirit.

Antiphon.

Shew us the Light of thy Countenance,
 and we shall be whole.

The Prayer.

O Blessed Spirit of God, who by reason
 of thy eminent height canst pray to
 no body ; and yet by thy Divine Wisdom
 and God-head makest all the World to
 pray to thee, give us the Spirit of Prayer
 and Supplication ; that we may adore thee
 in Spirit, with Reverence, Stedfastness,
 and Perseverance. Confirm us who are
 weak, reduce us when we go astray from
 thee ; let thy Grace prevent our Falling,
 or thy Power and Mercy lift us up when
 we are down ; govern our Senses, inspire
 our

our Thoughts, guard our Words, direct all our Actions to thy Glory; accept the Offering of our whole Soul, Body, and all we are, and have, as being intirely devoted unto thee; and keep us always safe from our visible and invisible Enemies, in the Mercies of God the Father, in the Merits of God the Son, and in the continual Grace of God the Holy Ghost, to which Three Persons in one Divine Essence be all Honour, and Glory, Power, Might, and Dominion, from this time forth and for evermore. *Amen.*

Antiphon.

How great is the Mercy of God, that only one Sin excludes it, even that against the Holy Ghost? How unspeakably abominable is that Sin that excludes that Mercy?

The OFFICE for the Commemoration of Saints, proper for All-Saints-Day, or any of those Festival Days in which they are Commemorated.

Invitatory.

*Come let's Adore the King of Saints.
Come let's Adore the King of Saints.*

Psalm 118.

Great is the Majesty of the King we serve, rich the Splendor of his Courts; o'er all the World he sends his Commands, and none dare resist or dispute his Power.

Come let's Adore the King of Saints.

Great is the Clemency of our gracious Sovereign, to pardon the Offences of Repentant Sinners; great is the Bounty of our glorious Lord, to crown with Rewards his faithful Servants.

Come let's Adore the King of Saints.

Thou-

Thousands of Saints attend in his Presence, and Millions of Angels wait on his Throne, all beauteously rang'd in beauteous Order, all joyfully singing the Praifes of their Creator.

Come let's Adore the King of Saints.

Thou art our King too, blessed Jesus, and we, alas, thy unprofitable Subjects; we cannot praise thee like those in thine own bright Quires, yet humbly offer our little Tribute.

Come let's Adore the King of Saints.

Let us bow down low our heads to him, before whom the Seraphims cover their Faces; let us bow low our Hearts to him, at whose Feet the Saints lay down their Crowns.

Come let's Adore the King of Saints.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now and ever shall be, world without end, Amen.

Hymn 37.

A Wake, my Soul, chafe from thine
Eyes,
Thy drowsie Sloath, and quickly rise
Up, and to work apace;
No less than Kingdoms are prepar'd,
And endless bliss for their Reward
Who finish well their Race.

'Tis not so poor a thing to be
Servants to Heav'n, dear Lord, and Thee,
As this fond World believes.
Not even here, where oft the wise
Are most expos'd to Injuries,
And friendless Vertue grieves.

Sometimes thy Hand lets gently fal!
A little drop that sweetens all
The bitter of our Cup;
O what hereafter shall we be,
When we shall have whole draughts of
Thee,
Brimful and drink them up!

Say happy Souls, whose Thirst now meets
The fresh and living streams of Sweets,
Which sprang from that blest Throne;
Did you not find this true, even here;
Do you not find it truer there,
Now Heaven is all your own?

O yes, the Sweets we Taste exceed
All you can say, or you can read,
They fill and never cloy ;
On Earth our Cup was sweet, but mix'd,
Here all is pure refin'd and fix'd,
All quintessence of Joy.

Hear'st thou, my Soul, what glorious things
The Church in Heaven in triumph sings,
Of their blest Life above ?
Chear thy faint hopes, and bid them live,
All these to thee thy God will give,
If thou embrace his Love.

Great God of rich Rewards ! who thus
Hast crown'd thy Saints, and wilt crown us,
As both to thee belong ;
O may we both together sing,
Eternal praise to Thee our King,
In one eternal Song. *Amen.*]

Antiphon.

Happy are thy Saints, O Lord, who
wisely chose their end, and constantly
pursu'd the means to attain it.

Psalm 119.

TELL me, you eager lovers of the World, what is't you aim at in all your Pretences?

You weary your Bodies with restless Labour; and afflict your Minds with perpetual Care.

Day and Night you are still perplex'd; still busily plotting to compass your Ends.

Tell me what are those Ends you so long have sought? and I will tell you what you soon will find.

While they are many they do but distract your Thoughts; and often engage them to quarrel amongst themselves.

One End, and one alone's the way to peace; and on that one must all the rest depend.

'Tis true, and by that Rule we guide our Lives; whate'er we undertake is only to be happy.

'Tis to be Happy, we strive to be Great; and enrich our selves by defrauding others.

'Tis to be Happy, that we run after Pleasures; and covet in every thing our own proud Will.

But we, alas, mistake our Happiness; and foolishly seek where it is not to be found.

As

As silly Children think to catch the Sun,
when they see it setting at so near a di-
stance.

They travel on; and tire themselves in
vain; for the thing they seek is in an-
other World.

Just so we judge, and just so are de-
ceived; when we think to meet with
Heaven upon Earth.

This World, alas! has now no Para-
dise; but all its Fruits are Weeds and
Thorns.

All dangerously mixt with occasions of
Sin; all sprinkl'd over with the bitterness
of Sorrows.

What did we ever passionately love;
but still in the end it made us repent?

Nay, the best end was to make us hear-
tily repent; and learn by our falling to-
Tread more sure.

'Tis not then here we must expect our
Happiness; and yet 'tis happiness we all
must seek.

Pity us, O Lord, who live below in
the dark; still wishing for rest, but find-
ing none.

Scatter those Mists of Passion that blind
our Eyes; and shine upon us with thy
beauteous Light.

Convince us thoroughly there's a better
World than this; a happier People than
those we know.

That we may now begin our Journey
thither ; and fit our selves for that blessed
Company.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Happy are thy Saints who wisely chose
their End ; and constantly used the means
to attain it.

Ant.] O how glorious is the Kingdom
of Heaven, where our Lord reigns in the
midst of his Saints !

Psalm 120.

IF thus our Nature tend to Happiness ;
there's sure some happiness to content
our Nature.

Sure the All-wise Creator has provided
means to satisfie the Appetites which him-
self has made.

Doubt not, my Soul, the Bounty of
thy Lord ; but turn all thy fear to thine
own Unworthiness.

Look up, and see a rich delicious Land ;
that flows with sweeter Streams than Milk
and Honey..

Look up, and see a glorious City ; in-
comparably braver than the Courts of
Kings..

Behold the blessed Angels shining on their Thrones ; and all the Holy Saints triumphing with their Hymns.

Behold the Glory wherewith they are crown'd ; in the solemn day of their espousals with himself.

Look up, yet higher, O my Soul ! and see the sacred Humanity of thy dear Redeemer :

That blessed Jesus, that died for us upon the Cross ; and now invites us to partake of his Crown.

See and rejoice in those eternal Honours ; which Heaven and Earth pay to their King.

Look up once more, and infinitely farther ; and humbly admire the unspeakable Mystery.

See, and adore the sovereign Deity, essentially full of its own blest Light :

Full, and overflowing to all its Creatures ; which shine as little Beams deriv'd from him.

When thou hast seen all this, my Soul ; and staid and dwelt a while among those Wonders :

Turn down thine Eye to the Earth again ; and see the petty things that entertain our Minds.

What is a name of Honour, or momentary Pleasure, compar'd to the bliss of an eternal Paradise ?

What

What is a Bag of Money, or a fair Estate ; if counter-balanc'd with the Treasures of Heaven ?

How narrow there do our greatest Kingdoms seem ? how small a Circle the whole Globe of the Earth ?

Cities and Towns shew like little Hills ; and the busie World but as a swarm of Ants :

Running up and down, and jostling one another ; and all this stir for a few grains of Corn.

O Heaven ! let me again lift up mine Eyes to thee ; and take a fuller view of that glorious Prospect.

There let me stand, and fix my steddy sight, till I have look'd my self into this firm Judgment :

All the prosperous Fortune we can here possess, or even the largest Fancy can imagine ;

All is an idle Dream to those real Joys ; an absolute nothing to that sound Felicity.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Antiphon.

O how glorious is the Kingdom of Heaven, where our Lord reigns in the mid'st of his Saints !

Ant.] In Thee, O Lord, is all our hope, in Life, and Death, and Time, and Eternity.

Psalm 121.

TIS true, I see a glorious State prepar'd above, for the Spirits of the Perfect.

But how should we, poor Dust and Ashes, and laden too with the burden of our Sins :

How should we hope to ascend those higher Regions ; or claim a Portion in that Holy Land ?

Fear not, my Soul, ask the bright Angels, what made them happy ; and strait they'll answer with a sprightly Voice :

We readily obey'd our great Creator ; and he fix'd us here to shine for ever.

Ask the blest Saints, what brought them to Felicity ; and immediately they'll tell you in the same glad tune :

We faithfully lov'd our dear Redeemer ; and that love has plac'd us here.

Ask both together, what bred those excellent Vertues ? and both together will proclaim aloud :

Blessed for ever be the Grace of our God ; which alone has wrought all our Works in us.

Bles-

Blessed for ever be the Bounty of our Lord ; which gave us freely first, then crown'd his own Gifts.

Hear also how the Saints sweetly tell us ; Fear not (say they) who dwell below, and sigh under the weight of Flesh and Blood :

Fear not to ascend at last to this place of Joy ; and take your happy Seats among our Quires :

We too once liv'd in that Valley of Tears ; and were set to strive with the same unruly Passions.

He that made us Overcome, can as easily strengthen you ; He that hath crown'd our Victories will as surely gloriifie yours.

Fear not, the way is smoother than you are made believe ; and the time shorter than perhaps you wish.

'Tis but to love your own true Interest, which seems no hard Command ; and that but while you live, which you seldom think too long.

This once well done, you have no more to do ; but to come, and sing, and rejoice with us.

And thou, O Sovereign Lord of universal Nature on whom the whole celestial Court continually waits !

Command thy vigilant Angels to watch about us ; and carry us strongly to the place of our Desires.

Save us, O thou whom the Sea and Winds obey ; save us, O merciful Lord, or we perish.

Save us, who call on Thee in all our Distresses ; save us, for whom thy immortal self did die.

Save us, O Lord, we most humbly beseech Thee ; and graciously receive us into thine own blest Arms for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

First Lesson.

Wisdom 3.

BUT the Souls of the Righteous are in the hands of God, and there shall no Torment touch them.

In the sight of the unwise they seemed to die ; and their departure is taken for Misery ;

And their going from us to be utter Destruction ; but they are in Peace.

For though they be punish'd in the sight of Men, yet is their hope full of Immortality.

And having been a little Chastised, they shall be greatly rewarded ; for God prov'd

prov'd them, and found them worthy of himself.

As Gold in the Furnace has he tryed them, and received them as a burnt Offering.

And in the time of their Visitation they shall shine, and run to and fro as Sparks among Stubble.

They shall judge the Nations, and have Dominion over the People, and their Lord shall reign for ever.

They that put their Trust in him shall understand the Truth, and such as be faithful in Love shall abide with him ; for Grace and Mercy is to his Saints, and he hath care for his Elect.

Rejoice. Rejoyce all you holy Saints, rejoice, and sing for ever the Mercies of the Lord ; his blessed hand has wiped all Tears from your Eyes ; and now you shall no more weep, no more complain, for the evening of Sorrow is past, and the day of eternal Joy is come. Alleluia.

Now you no longer shall sigh to be deliver'd out of this dark and tedious Prison, but dwell for ever in that glorious Light, which springs from the face of God..

Second Lesson.

THOUGH the Righteous be prevented with Death, yet shall he be in rest.

For honourable Age is not that which standeth in time, nor that which is measur'd by number of Years;

But Wisdom is the Grey Hair unto Men; and an unspotted Life is old Age.

He pleas'd God, and was belov'd of him; so that living among Sinners he was translated,

Yea, speedily was he taken away, lest that Wickedness should alter his Understanding.

For the bewitching of Naughtiness, doth obscure things that are honest; and the wand'ring of Concupiscence doth undermine the simple Mind.

He being made perfect in a short time, fulfilled a long time; for his Soul pleased the Lord; therefore hasted he to take him away from among the Wicked.

This the People saw, and understood it not, neither laid they this up in their Minds, that his Grace and Mercy is with his Saints, and that he hath respect unto his chosen.

Reſp. O happy they whom our Lord shall honour on the day of his Triumph, and rising from his Seat of Judgment, go gloriously before them ; and with those ſweet and gracious words invite them to follow him, Come ye bleſſed of my Fa-ther, poſſeſs the Kingdom prepar'd for you, from the Foundation of the World, the reward of your Labours I will give you, I my ſelf will be your Reward. Alleluja.

You have firmly believ'd, you have readily obey'd, you have conſtantly ſuffer'd.

Come, enter now into your Maſter's Joy.

Third Lesson.

Then ſhall the Righteous ſtand in great boldneſs, before the Face of ſuch as afflieted him, and made no account of his Labours.

When they ſee it, they ſhall be troubled with terrible Fear, and shall be amazed at the strangeness of his Salvation, ſo far be-yond all that they look'd for.

And they repenting and groaning for Anguifh, ſhall ſay within themſelves, this was he whom we had ſome time in deriſion, and a Proverb of Reproach ;

We

We Fools counted his Life Madness,
and his End to be without Honour,

How is he number'd among the Children of God, and his Lot is among the Saints?

Therefore have we err'd from the way of Truth, and the light of Righteousness hath not shin'd upon us, and the Sun of Righteousness hath not rose upon us.

We wearied our selves in the ways of Wickedness and Destruction; yea, we have gone through Desarts, where there lay no way; but as for the way of the Lord, we have not known it.

What hath Pride profited us? or what good have Riches, with our vaunting, brought us?

All those things are passed away like a Shadow, and even as a Post that hastened by;

Or as a Bird hath flown through the Sky, and there is no token of her way to be found; but the light Air being beaten with the stroke of her Wings, and parted with the violent Motion of them is passed through, and therein afterwards no sign where she went is to be found:

Even so we, in like manner, as soon as we were born, began to draw to our End, and had no sign of Vertue to shew, but were consum'd in our own Wickednes.

For the hope of the Ungodly is like Dust that is blown away with the Wind, like a thin Froth that is driven away with a Storm.

But the Just shall live for evermore, their Reward also is with the Lord, and the Care of them is with the most High.

Therefore shall they receive a glorious Kingdom, and a beautiful Crown from the Lord's Hand; for with his right-hand shall he cover them, and with his Arm he shall protect them.

R. Deliver us, O Lord, from the sad deplorable End which thy Justice has prepar'd for the Wicked; deliver us from those vain deceitful ways, that lead us to that end.

O make us always fear thy Judgments, that we may never feel them; and always hope in thy Mercies, that we never forfeit them.

Bless us, O Lord, with a happy Death; that our Souls may depart in Peace, and go up to dwell among thy Saints and Angels. *Amen.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Lauds for Commemoration of Saints.

Psalm 122.

COME, let us all bring forth our Psalms ;
and go together to the House of
Prayer and Praise.

There let us meet in Peace and Love ;
and join our Hearts and Voices into one
glad Song.

Come, let us sing, but who shall be
our Theme ? what worthy Subject shall
our Musick choose ?

No, 'tis not Conquerors we mean to
admire ; nor any of the great Ones that
the World applauds.

But you, blest Saints, who bravely o-
vercame your selves ; and led in Triumph
your own Passions.

Who either wisely used this World ; or
to be safer scarce used it at all.

You are the illustrious Worthies we de-
sire to Praise ; and gild our Hymns with
your bright Names.

Sing then aloud, my Soul, the Glories
of thy Saints ; and let their sacred Me-
mories be always in thine.

Re-

Rejoice thou who feelest these Miseries here ; and often complainest of the Miseries of this Life.

Rejoice at their glad delivery from all these Sorrows ; and heartily congratulate their secure Felicity.

Rejoice, and with thy best instructed Thoughts, admire the exquisite Wisdom of the Divine Providence :

Who from* such low beginnings can raise such great effects ; yet every step thrusts connaturally on the next.

Behold a little Seed that's buried in the Earth, shoot gently out its tender Leaves :

And nourish'd on with the Clouds and Sun, climb up by degrees into a tall great Stalk.

There it displays its full blown hope ; and crowns its own Head with a Silver Lily.

Such is the progress of Immortal Souls, even those which shine now amongst the highest Seraphins.

At first shut up in their Mother's Womb ; where they lie close Prisoners in the dark.

Thence they come forth to see and hear ; and slowly begin to walk and speak.

Next they advance to understand and Discourse ; then learn to fly with the Wings of Grace :

Till they get up beyond themselves ;
and believe and live above their own
Nature.

At last the kindly hand of Death gives
them a stroke ; and they instantly become
like the glorious Angels.

Instantly their dark and narrow Knowledge unfolds it self ; and spreads into a
clear and spacious view.

Where they shall at once see all the Glories of Heaven ; at once possess, and for
ever enjoy them.

Thus from the humble Seed of Grace
connaturally spring the Flowers of Glory :

And from this Life's green Stem of
Hope grow, just on the top, the Lilies of
Paradise :

Lilies that never fade, but still shine on ;
and fill the Heavens with their beauteous
sweetnes :

Lilies, that *Solomon* in all his Glory was
not array'd like one of these.

Sing on, my Soul ! but still among thy
Hymns mingle resolves to imitate their
Lives.

Those are the Lauds most delightful to
them, whose Charity rejoices at the Con-
version of a Sinner.

Those are the Feasts most profitable to
us ; whose Weakness needs the Impressions
of Example.

Learn but of them to be humble and meek ; and submit all thy Wishes to the Will of Heaven :

To govern thy Senses by the Rule of Reason ; and thy reason by the dictates of Religion :

To design thy whole Life in order to the end ; and establish for thy end the bliss of Eternity.

Saints like our service best, when our honouring of them becomes an occasion of benefiting our selves.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 123.

O Praise the Lord, all you Powers of my Soul ; praise the Immortal King of Saints and Angels.

Praise him, the Author of all their Graces ; Praise him, the finisher of all their Glories.

Praise him in the mighty Hosts of Angels ; whom he sets about us as the guard of our Lives :

That they may safely keep us in all our ways ; and carry us at last to their own home.

Praise him in the sacred College of the Apostles ; to whom he reveal'd the Mysteries of his Kingdom.

That

That they may teach us too those Heavenly Truths ; and shew us the same blest way to Felicity.

Praise him in the generous Fortitude of Martyrs ; whom he strengthen'd with Courage to resist even to Death.

That we night learn from them to hold fast our Faith ; and rather lose this Life than hazard the other.

Praise him in the eminent Sanctity of Confessors ; whose whole design was a course of Heroick Virtue.

That we might raise our Minds from our usual lazy dulness ; and with a quick and active Wing mount up to Heaven.

That they might kindle our Breasts with the same chaste Fire ; the same fervent Love to the Spouse of our Souls.

Praise him in the perfect Holiness of all his Saints ; whose Lives he moulded into so various shapes :

That every size of ours might readily be furnish'd with a Pattern cut out, and fitted for it self.

O praise the Lord, all you Powers of my Soul ; Praise the immortal King of Saints and Angels.

Praise every Person of the Sacred Deity ; and give a hearty Joy to the whole Court of Heaven.

Blessed be the eternal Father ; who has fix'd his Angels in so high a happiness.

Triumph bright Angels in your radiant Thrones ; and shine continually in the Presence of God.

Blessed be the eternal Son ; who has so honour'd human Nature , as to exalt it above the very Angels themselves.

Blessed be the eternal Spirit ; who by his Grace and Sanctification, hath made us Joint-Heirs with Christ himself in the Kingdom of Heaven.

Blessed be the holy and undivided Trinity ; whose sight alone is the Heaven of Heavens.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 124.

BUT who are we, born here below in the Dust ; and still kept down with the thoughts of the World !

Lord, who are we, that our polluted hands dare offer unto thee the incense of Praise !

We who so often disobey thy Commands ; and so seldom weep for our many Follies.

Forgive, Great God, our boldness who so rashly presume ; forgive our Frailties who so weakly perform.

O praise our Lord, you pure unblemish'd Angels; who never displeas'd him with the least Offence.

Praise him, O you freely pardon'd Saints; who perfectly repented every little Trespass.

Praise him with the highest Office of all your Feasts; praise him with the loudest Musick of all your Quires.

And so they do; look up my Soul, and see the innumerable multitude of triumphing Spirits.

See how they stand all cloathed in white Robes; with Palms in their hands, and golden Crowns on their Heads.

Behold the glorious Angels fall down with their Crowns; and prostrate adore him that liveth for ever.

Hark how they fill that spacious Temple with their Hymns; while Night and Day they continually sing.

Holy, holy, holy, Lord God of Hosts! Heaven and Earth are full of thy Glory. Alleluja.

Glorious art thou in creating all things; glorious in preserving them every moment of their Being.

Glorious in governing their several ways; glorious in appointing them their several Ends.

Glorious in rewarding thy Servants above their hopes ; Glorious in punishing Sinners below their Demerits.

Glorious, O Lord, art thou in all thy Works ; but infinitely more in thine own self-blessed Essence.

Thus they rejoice above, thus they Triumph ; and may their Joy and Triumph last for ever.

But O ! were we not made, as well as they, to serve and glorifie our great Creator ?

We owe him all we have, and they can owe no more ; they can but do their best, and we should do no less.

Therefore every Day we will, with you, repeat those few short Ends of your Seraphick Song :

Salvation to our God who sits on the Throne ; and to the Lamb that redeem'd us with his Blood :

Blessing and Honour, Wisdom and Power be to him that sits on the Throne ; and to the Lamb for all Eternity. Alleluja, Alleluja. *Amen.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

The Just shall be planted in the House of our God, and flourish in his Presence for ever. *

Chap. Revel. 7. 9.

After this I beheld a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, cloathed with white Robes, and Palms in their Hands, and cried with a loud Voice, saying, Salvation to our God which sitteth on the Throne, and unto the Lamb.

And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their Faces, saying, *Amen*; Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be to our God for ever and ever. *Amen.*

Hymn 38.

Wake, all my Hopes, lift up your Eyes,
And crown your heads with Mirth;
See how they shine beyond the Skies,
Who once did dwell on Earth.

Peace, busie Thoughts, away, vain Cares,
That clog us here below;
Let us go up above the Spheres,
And to each Order bow.

Hail, glorious Angels, Heirs of Light,
 The high born Sons of Fire!
 Whose Heats burn chaste, whose Flames
 shine bright,
 All Joy, yet all Desire.

Hail, holy Saints, who long in hope,
 Long in the shadow sate ;
 Till our victorious Lord set ope,
 Heav'ns everlasting Gate.

Hail, great Apostles of the Lamb,
 Who brought that early Ray ;
 Which from our Sun reflected came,
 And made our first fair Day.

Hail, generous Martyrs, whose strong
 Hearts.
 Bravely rejoyc'd to prove,
 How weak, pale Death, are all thy Darts,
 Compar'd to those of Love.

Hail, blessed Confessors, who dy'd
 A death too, Love did give ;
 Whilst your own Flesh you crucify'd,
 To make your Spirit live.

Hail, all you happy Spirits above,
 Who make that glorious Ring,
 About the sparkling Thorns of Love,
 And there for ever sing.

All

All Glory to the Sacred Three,
One ever living Lord ;
As at the first still may he be
Belov'd, Obey'd, Ador'd. *Amen.*

The Prayer.

Most gracious God, the Author of all Sanctity, and the lover of all Unity ; whose Wisdom has established an admirable Communion between thy Church Triumphant in Heaven, and Militant on Earth, as Members of the same mystical Body ; mercifully grant, That as thy Blessed pray to thee for us, we may continually praise thee for them, and in correspondency to their perfect Charity, with pious Observance celebrate their Memories, and imitate their Holy Conversations, till we all meet before thy glorious Throne, and with one Heart adore the Saviour of us all. *Amen.*

Vespers for Saints Days.

*In the Name of the Father, and of the Son,
and of the Holy Ghost, &c.*

*Blessed be the Holy and undivided Trinity,
now and for evermore. Amen.*

Antiphon.

Pity, O Lord, the Infirmities of thy
Servants, and quicken our Slowness by
the Example of thy Saints.

Psalm 125.

Lord, what a luke-warm Life is this
of ours ; compar'd to the Zeal and
Fervour of thy Saints ?

Often and long they Fasted to chastize
their Bodies, and bring them under the
command of Reason.

On all their Senses they set a constant
guard ; to let nothing in, that might
disturb their Peace.

Part of the Night they watch'd, and
most of the Day they labour'd ; and both
Day and Night continually pray'd.

All things about them went on in con-
stant measure ; just fit for their Pious pur-
pose and no more.

Their

Their Cloaths, their Food, their Sleep, their Recreation ; all taught to serve the improvement of their Mind.

Their Mind thus rectified, the only aim of all their Cares, the only scope of all their Severities.

That disengag'd them from the embroilments of this World ; that they might quietly consider, and prepare for the Felicities of the other :

That they might grow more enamour'd of their Lord ; and more admire his Perfections :

Till at last dissolv'd into those holy Fires ; they melted away with longings to enjoy him.

Sharp to themselves they were, but sweet to others ; obliging all with their candid Charity.

Whatever any wanted they gladly supplied ; and gave away at once both Fruit and Tree.

They study'd not so much how to raise their Families ; as to entail on their Posterities the example of their Virtues.

'Twas not so much their Plot to leave a fair Estate behind them ; as to benefit the World with their useful Labours :

To instruct the Ignorant, to confirm the Weak ; to comfort the Sorrowful, and protect the helpless Innocent.

This was their constant Work, this their beloved Design, to promote with their utmost strength the happiness of all.

Lord, what a little is it our Frowardness endures, compar'd to the Heroick Patience of the Saints!

When they were rev'led, they reviled not again; when spitefully scorn'd they meekly held their peace.

When they were curs'd they bless'd their Enemies; when barbarously oppress'd they pray'd for their Persecutors.

They serv'd our Lord in Hunger and Thirst; and all the disadvantages of an impoverish'd Life.

Often they were threaten'd, and they withstood the danger; often they were entic'd, and they withstood and repell'd the Flattery.

Prifons and Chains they willingly accepted; Tortures and Racks they chearfully embrac'd.

Even Death it self they undauntedly encounter'd; Death furiously arm'd with every shape of Terror.

All this they endur'd, and infinitely more; of which unmindful we keep no remembrance.

All this they endur'd, and under all rejoic'd; that they were counted worthy to suffer for the name of Jesus.

How did these generous Souls conquer
Heav'n it self ; and enter by force those
everlasting Gates ?

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Blessed be thy name, O Lord, who hast
provided such great Rewards, and streng-
then'd our Hope with so many Witnesses.

Psalm 126.

Little, O Lord, we know, is the Good
we do ; little is the Ill we suffer with
Patience.

But what, alas ! should we have done,
or suffer'd, had we not seen such divine
Examples ?

Had not thy provident Hand hung out
those Lamps, bright as the Stars to shine
before us :

Had not thy self, the Sun of Righte-
ousness appear'd ; to light and warm us
with thy cherishing Beams :

Our Faith had been dark, and our Cha-
rity cold ; and the flower of our hope had
languish'd away.

Now we are sure the way to Heaven is
easie ; made broad and smooth by so many
Passengers :

Men

Men cloath'd in Flesh and Blood, like us ; and weaken'd with the same imperfect Nature.

Now we are sure the Promises of our God are true ; confirm'd by as many Witnesses as there are Saints in Heaven.

Who by their own experience are joyfully convinc'd ; A happy Argument where Heaven's the Question.

And by the ravishing Sweets they perpetually taste, are perpetually excited to adore and sing :

Faithful is our Lord in all his words ; and overflowingly bounteous in all his Gifts.

While we lived, we received the hundred-fold (in the ineffable Satisfaction of his Service :) and now are translated to an infinity of Bliss.

What he freely promised he has fully perform'd ; what he engag'd to give us he has abundantly paid.

He told us of Treasures, and golden Crowns ; but the Joys we find are incomparably greater :

Joys of a far more high and noble rate ; which neither we can express, nor you below conceive.

It is enough for us, that we feel them in our Breast ; it is enough for you as yet, that you see them in your Faith.

Can.

Can our lesser Happinesses infinitely surpass the greatest pleasures of your dull World.

O how agreeable is the Company we enjoy ! how delightful the meeting our dearest Friends !

With whom we have pray'd, and wept, and suffer'd ; with whom we have spoke of this day and place :

With whom we now can safely sing ; free from the scorn and malice of our Enemies :

Blessed for ever be the goodness of God ; that has brought us hither to his own Palace.

This is not like our Cottages of Clay ; nor the loathsome Prisons where we lay in Fetters.

This cheerful Melody is not like our old Complaints ; nor the threatening words of our old Oppressors.

The Scene is chang'd, and for our little Miseries, behold a Paradise of endless Felicities.

Here we shall live, and ever live ; here we shall praise our God, and ever praise him.

Thus sings the Church triumphant, and thus shall we ; if we practise diligently the Lessons they have taught us.

If we inure our selves to the same blest Notes ; and live in tune with our holy Songs :

We shall hereafter be admitted to their Quires ; and sing as long, and as loud as they.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

If God be for us, who can be aga'inst us ? If he justifie us, who can condemn us ?

Psalm 127.

Take courage now, my Soul, and chase away thy Doubts ; far more are with us, than against us.

God and his blessed Angels are on our side ; Jesus and his blessed Saints all take our parts.

Our great Creator looks up to excite us ; our gracious Redeemer came down to instruct us.

The Holy Spirit illuminates us, and is within us, to confirm our Hearts ; and the whole Trinity present to crown our Victories.

Whom then shall we fear, being thus safely guarded ? who can resist so invincible a Strength ?

None

None but our own corrupted Nature dare contend ; and the unlucky Accidents that conspire with it against us :

Sometimes surprising our unwary negligence, sometimes defeating our strongest Resolves.

Not that they can compel our Wills, unless we yield ; or make the least wound without our consent :

Much less prevail against the Power of Heaven ; and frustrate the Purpose of the Almighty Wisdom.

Whose Mercy has us'd more Arts to save us ; than the craft of Vice can invent to destroy us.

Such a Redemption, so miraculously wrought ; such holy Sacraments so often repeated.

Such glorious Promises so faithfully assured ; and which revives our hope, so easily attain'd.

O infinite Goodness ! how generous is thy Love ? how liberally extended o'er all the World ?

Thou invitest little Children to come unto Thee ; and the Lame and the Blind to sit down at thy Feast.

None are shut out of Heaven, but those that will not go in ; none made unhappy, but those who care not to be otherwise.

Chear then thy self, my Heart, and let no Fears possess thee ; nor even Death it self abate thy Courage.

Death is a passage that was always short ; and our Saviour's Cross hath made it safe.

By the practise of the Saints it is grown familiar ; and by their happy Success become desirable.

Lose not thy hopes in so glorious an End ; Eternity is at stake, and Heaven's the Reward.

That Heaven for which the holy Confessors spent all their time ; and innumerable Martyrs laid down their Lives :

That Heaven where millions of Angels continually sing ; and all the Blessed make one glorious Quire :

That Heaven where the ador'd Jesus continually reigns ; and the immortal Deity shines bright for ever :

That very Heaven is promis'd to thee, my Soul ; that blest Eternity thou art commanded to hope.

Raise now thy head, and see those beauteous Prospects ; that ravish the Hearts of all Beholders.

Yonder, far above the Skies, is thy Saviour's Kingdom ; yonder we must dwell, when we leave this Earth.

Yonder

Yonder must our Souls remove to rest ;
when the stroke of Death shall divide them
from our Bodies.

And when the Almighty Power shall
join them again ; yonder we must live
with our God for ever.

O bounteous Lord, the only Author of
all we have ; the only Object of all we
hope !

As thou hast thus prepared a Heaven
for us ; O may thy Grace prepare us for
that Heaven.

O make us live the Life of the Righteous ;
and let our last End be like his.

That we may die the Death of the Righteous ;
and live for ever in their blest Society.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lesson.

Revel. 7. 14.

These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.

Therefore they are before the Throne of God, and serve him Day and Night in his Temple ; and he that sitteth on the Throne shall dwell amongst them.

They

They shall Hunger no more, they shall
Thirst no more; neither shall the Sun light
on them, nor any Heat.

For the Lamb that is in the midst of the
Throne shall feed them, and shall lead
them unto living Fountains of Waters ;
and God shall wipe away all Tears from
their Eyes.

Hymn 39.

TELL me, you bright Stars that shine
Round about the Lamb's high Throne;
How, through Bodies once like mine,
How are you thus glorious grown?

Hark, with one Voice they reply,
This was all our happy Skill :
We on Jesus fix'd our Eye,
And his eminent Followers, still ;

As we clearly saw their Mind,
Set and ruled, we order'd ours ;
Both this State alone design'd,
Up towards this we strain'd our Powers.

Taught by Temperance, we abstain'd
From all less, for greater Goods ;
Slighting little drops, we gain'd
Full, and sweet, and lasting Floods.

Arm'd

Arm'd with Fortitude, we bare
Lesser Evils, worse to fly ;
Mortal Death we durst out-dare,
Rather than for ever die.

Justice we observ'd, by giving
Every one their utmost due ;
That in Peace, and Order, living,
All might freely Heav'n pursue.

Prudence govern'd all the rest,
Prudence made us still apply,
What was fittest, what was best,
To advance great Charity.

On those golden Wheels of Grace,
That Loves fiery Chariot bear,
We arriv'd at this bright place ;
Follow us, and never fear.

O sure Truth ! O blest Attesters !
O that all the World may prove,
Of both these such strong Digesters,
That both these may feed their Love.

Him who made us all for this,
Him who made himself our way,
Him who leads us into Blis,
May all Praise, and all Obey. *Amen.*

Antiphon.

Antiphon.

Worthy, O Lord, art thou to receive the Book, and to open the Seals thereof; for thou wert slain, and hast redeem'd us to our God with thy Blood, out of every Tribe, and Tongue, and People, and Nation, and hast made us to our God a Kingdom. Alleluja.

V. Thou hast made us to our God a Kingdom; may he reign in it for ever.

Ref. Thou hast prepar'd for us a Kingdom with our God; may we reign in it for ever.

Let us pray.

O God, whose merciful Providence has still from the Beginning, sown the Seeds of Grace in the Hearts of thy chosen Servants, which at the Resurrection of thy Son, (the first Fruits of them that sleep) sprung up into Glory; and by his holy Doctrine, and admirable Life, and precious Death, hast infinitely encreas'd the means of Salvation, and number of thy Saints! Grant, we beseech Thee, that we, whom thou hast favour'd with so many Advantages, may obtain thy Grace,

to imitate them here, and rejoice for ever with them in thy Kingdom hereafter, through the same our Lord Jesus Christ.
Amen.

Compline for Saints Days.

Antiphon.

Precious in thy sight, O Lord, is the death of thy Saints; precious to Thee, and themselves, and us.

Psalm 128.

THUS we have past another Day; another Step towards our long Home.

We have seen the Sun a few Hours more; and our Day is lost in its own Night.

But is it lost? O careless we! O careless we! and all the holy Words we have heard and read?

Leave they no mark in our Memories behind them? but make a little sound and vanish into Air?

Have we not been at a solemn Feast? and do we so soon forget our Entertainment?

Could

500 *Compline for Commem. of Saints.*

Could we see nothing among all those Rarities, that relish'd with us, and stirr'd up our Appetite?

Was there no fit Provision for some Vertue we want? no proper Remedy for some weakness we have?

Are we devout already as the Saints of God; and chaste and temperate as they?

Do we despise the World with a Zeal like theirs? and value Heaven at the same rate with them?

Would we give all we have just now to be there? and part with Life it self to die and go thither?

Alas! how short are we of those Perfections! how slowly do we follow those excellent Guides!

O that we lived, I dare not say, blest Souls, like you; whose aim was high, and a generous heat glow'd in your Breasts:

But that our Hearts desire were to live like you; and what you really did we really wish'd to do.

O that we lived in some degree like you; and loved to think, and read, and speak of you:

To sing and publish your Heroick Acts; and where we cannot imitate, at least admire.

At least let us learn to humble our selves; and check the Vanity of our proud Conceits.

Let

Let us mourn and blush at our many Infirmitieſ ; and ſo much the louder call to Heaven for relief.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 129.

LET us humble our ſelves ; but not grow faint at the fight of others ſo far before us.

Rather let us quicken our ſloath by their ſwift pace ; and encourage our ſelves with their happy ſuccesſ.

We who profefs the Religion of all thoſe Saints ; who lived and died in the ſame Church with us :

We who partake of the ſame Holy Sa-
craments ; and eat the ſame celeſtial Food :

Why ſhould we fear one day to ſhine above ; and rejoyce together with you glorious Saints ?

Are we not all redeemeſ with the ſame rich price ? and the ſame eternal Crowns propos'd to us all ?

Are we not bred in the ſame Aþtoltick Faith ; and nurſed at the Breasts of the ſame ſpiritual Mother ?

The Lessons I ſee, and Teachers are the ſame ; but the hand is dull, and the Inſtruments out of Tune.

You

You liv'd indeed in a dangerous World,
like this ; and were ty'd to Bodies frail as
ours.

But by a constant vigilance overcame
the World ; and subdu'd those Bodies to
the service of your Minds :

You overcame with a joyful Heart ;
and we thus congratulate the Triumphs
of your Victories.

You overcame, but not by your own
strong hand ; you now triumph, but 'tis
by the Bounty of your God.

Chear then thy self, my Soul, and raise
thy Head ; and open thy Bosom to the
hopes of Heaven.

Fear not, our God has a Blessing too
for us ; if we have a Love and Obedience
for him :

If we delight in Piety ; and diligently
attend the Offices of Devotion :

If we refrain from the Liberties of the
World ; and curb the loose suggestions of
the Flesh :

If we look on Gold and Honour ; and
their flaming Beams not dazzle our Eyes :

If we perform with them the part of
faithful Servants ; we shall surely with
them have the portion of Children.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 130.

Precious in thy sight is the death of thy
Saints ; which finishes thy greatest
Work, the perfecting of Souls.

Whom thou esteemest as the Jewels of
Heaven ; and choicely gatherest into thine
own Treasury.

Precious to themselves, O Lord, is the
death of thy Saints ; which takes off the
dusky colour that hides their brightness.

Which shapes and polishes them into a
beauteous lustre ; and sets them as Stars
round about thy Throne.

Precious to us is the Death of thy Saints ;
which makes us Heirs of so great a
Wealth :

Which leaves us furnish'd with so great
variety ; that every kind of want is abun-
dantly supplied.

Some teach us courage to encounter
Dangers ; and not for fear make Ship-
wrack of our Consciences.

Others instruct us to converse with
Meekness ; and patiently bear Neglects
and Injuries.

From some we learn how wisely to use
this World ; and make it serve us in our
way to the next.

From others more generously to renounce it ; and pass our time in Peace and Prayer.

From all, we learn the best of Arts, to live and die like Saints ; and in the best of Methods, their own Example.

O gracious Lord, whose Love still looks about ; and searches every way to save us Sinners !

Who cam'st thy self, bright Sun of Glory ! to enlighten our Darkness, and warm our frozen Hearts :

Who with thy fruitful Beams still kindlest others ; to burn as Tapers in thy Churches hands :

And by their near proportionate distance, stand fit to shine in every corner of our Lives :

O make us bless thy Name for all these Mercies ; and let not one be lost by our Ingratitude.

Let us not see in vain the Crown at the Races end ; and sit down lazily in the Shades of ease.

Let us not keep in vain these sacred Memories ; to be only a reproach to our unprofitable Lives.

But let us stretch out our selves, and pursue to the Mark ; for the glorious Prize that is set before us.

Still with our utmost speed let us follow them ; whose travails ended in so sweet a rest.

And when our Life's last Day begins to fall ; and bids us hasten to prepare for Night :

Then come ye holy Angels, and watch about us ; and suffer not the Enemy to disturb our Passage.

Come, and receive in Peace our departing Souls ; and bear them safely to the Presence of our Lord.

Then, O dear Redeemer of the World, and sovereign King of Life and Death !

Thou that despisest not the Tears of the Penitent ; nor turnest away from the Sighs of the Afflicted :

Thou that preservest all that rely on thee ; and fulfillest the desires of them that long to be with thee :

Hear thou our Cries, and pardon our Sins ; and graciously deliver us from all our Fears.

Call us to thy self in thine own blest Voice ; call us, O dearest Jesus, in thine own blest words.

Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.

Then, O my happy Soul, immediately obey ; and go forth with gladness to meet thy Lord.

To live with him and behold his Glory ; to rejoice with him, and sing his Praise.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Hymn 40.

Night forbear ; alas our Praise,
And our young beginning hope,
Set to grow on these blest days,
Faint, and dull, requires more scope.

'Twill not hear ; but sullen flies,
Summons all the World to Sleep ;
Bids us close our Books and Eyes,
What we have gain'd content to keep.

Blest Saints ! this broken rate,
Bids our slowness ply its Wings ;
While your quick and active state,
Always wakes, and always sings.

Yet even this your School too was,
And your, now unwearied, lays,
By this change of Sing, and Pause,
Here 'mong us you learnt to raise.

Here you thus took often Breath,
Yet have climb'd those Hills of Light ;
O may your Success bequeath
Hope to reach that glorious Light.

Though

Though our Notes be short and few,
And our rests too oft and long,
If we keep in tune with you,
We at last shall sing your Song.

If our utmost humble Powers,
Here our daily Prayers attend ;
These poor Psalms shall there, like yours,
In a nightless Compline end.

Glory, Lord, to Thee alone,
Here below, as there above ;
May thy Joys, great Three in One,
Ever draw, and crown our Love.

The Lesson.

Mat. xi. 28.

COME unto me all you that Labour,
and are heavy Laden, and I will
give you rest.

Take my Yoke upon you, and learn
of me, for I am meek and lowly in
Heart, and ye shall find rest for your
Souls.

For my Yoke is easie and my burthen
is light.

Antiphon.

The just shall shine as the Sun in the
Presence of God, and the light of the
Lamb illuminate them. Let

Let us pray.

O God, who after thy Servants had spent the day of their Life in a course of Piety and Heroick Vertue, didst close their Evening with a holy Death, and eternal Rewards! Grant, we beseech thee, thy Grace unto us, so to imitate thy Servants, in the well bestowing of our Time here, that we may follow them in their happy Passage out of this World, and be admitted to thy everlasting Glory with them in the other, through our Lord Jesus Christ thy Son, who with Thee and the Holy Ghost, livest and reignest One God, World without End. *Amen.*

The

The preparatory OFFICE for
Death, by way of Commemoration
of the Faithful departed.

Invitatory.

*Come let's Adore our God, to whom all
things do live.*

Psalm 131.

HE is the great Creator of the World, and sovereign Judge of all Mankind; he sits above on his glorious Throne, and in his Hands are the Keys of Life and Death.

*Come let's Adore our God, to whom all
things do live.*

Whatever he pleases he brings to pass, and none can resist his Almighty Power; whatever he does is still the best, and none can accuse his all-knowing Goodness.

*Come let's Adore our God, to whom all things
do live.*

All things do live to thee, O Lord,
thou sole preserver of universal Nature ;
the blessed Saints rejoice in thy Glory,
and the imperfect Souls are sustained in
Hope.

*Come let's Adore our God, to whom all things
do live.*

Even the unhappy Spirits declare thy
Justice ; and the rest of thy Creatures
look up for Mercy, expecting at last to be
removed from Corruption, into the glo-
rious liberty of the Sons of God.

*Come let's Adore our God, to whom all
things do live.*

Lord ! whilst we breath, let us live to
thee ; and when we expire, depart in thy
Peace ; that whether we live or die, we
may be always thine, and after Death
still live with thee.

*Come let's Adore our God, to whom all
things do live.*

Give all thy Faithful eternal Rest, O
merciful God , and may thy glorious
Light shine upon them for ever.

*Come let us humble our selves in the sight of
God, and spread before him all our
Complaints.*

Psalm 132.

Unhappy we, the Children of Dust!
why were we born to see the Sun?

Why did our Mothers bring us forth to
Misery; and unkindly rejoice to hear us
cry?

Whither, alas! has their Error lead us?
in how sad a condition doth our Birth en-
gage us?

We enter the World with weeping Eyes;
and go out with sighing Hearts.

All the few Days we live, we are full
of Vanity; and our choicest Pleasures are
sprinkled with bitterness.

The time that's past is vanish'd like a
Dream; and that which is to come is not
yet at all.

The present we are in, stays but a mo-
ment; and then flies away, and never
returns.

Already we are dead to all the Years
we have liv'd; and shall never live them
over again.

But the longer we live, the shorter is
our Life; and in the end we become a
little lump of Clay.

O vain and miserable World! how sad
and true is all this Story! And yet alas!
this is not all; but new Complaints re-
main, and more, and worse.

We begin our race in contemptible weakness ; and our whole course is a progress of dangers.

If we escape the Mischances of a Child ; we pass on to the rash adventures of Youth.

If we outlive these sudden Storms ; we fall into far more malicious Calamities.

Our own superfluous Cares deliberately consume us ; and the Crosses of the World wear out our Lives.

Should we by strange Success o'ercome all these ; and still bear up our prosperous Head :

We are sure at last old Age will find us ; and bow our Strength down to the Grave.

The Grave, from which no privilege exempts ; nor any Power controuls its Command.

The Rich must leave their Wealth behind 'em ; and the great Ones of the World be crumbled into Dust.

The beauteous Face must be turned into Rottenness ; and the pamper'd Body become the food of Worms.

The busie Man must find a Time to die ; though his full employment find no time to provide for it.

Even the wise and vertuous must submit to fate ; and the Heirs of Life it self must be the Prisoners of Death.

This,

This, when I see, I weep and am afraid ;
since we must all drink of the same cold
Cup.

All must go down to the same cold
Grave ; and none can tell how soon he
may be called.

To day we are in Health among our
Friends and Affairs ; to morrow arrested
by the hand of Death.

Nature may faintly struggle for a time ;
but must yield at last, and be buried in
the Earth.

At last we must take our leave of our
nearest Relations ; and bid a long farewell
to all the World.

Perhaps the People may talk of us a
while ; sometimes as we deserve, and
often as they please.

Perhaps our Bodies once laid out of
sight ; we are no more remembred than
if we had never been.

Only our good Works follow us to the
Grave ; and faithfully go on with us be-
yond our Funerals.

Give us eternal rest, O merciful Lord ;
and may thy glorious Light shine upon us
for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Come let us humble our selves in the sight of our God, and spread before him all our Complaints.

Antiphon.

'Tis not for us, O Lord, to choose our Conditions; but to manage well what thou appointest.

Psalm 133.

WHY do we thus bemoan our selves; and rashly utter such repining words?

Seems it so hard a Fate to tread the Path which all our Ancestors have gone before us?

Adam the first of Men, and *Abraham* the Friend of God; *David* the Man after God's own Heart, and the blessed Virgin Mother of our Lord.

All these have paid their Debt to Nature; and subscriv'd the Law of universal Mortality.

Jesus himself, the eternal Son of God, expir'd on the Cross; and went to his Glory through the Gates of Death.

And shall our fond self-love so blindly flatter us, to wish an exemption from this general Rule?

Shall

Shall we be murmuring, still our Life is but a Span ; and that exposed to innumerable Sorrows ?

Does not the very shortness abate its Miseries ? Do not those many Miseries commend its shortness ?

Should we not rather rejoice at the sight of Death ; that when e'er it comes it brings us advantage ?

If in our Age it is a Haven of Repose ; and ought to be welcome after so long a Voyage.

If in our Youth it prevents a thousand Calamities ; a thousand dangers of ruining our Souls.

If by an ordinary Sicknes, 'tis the course of Nature ; if by an outward violence, it is always the Will of Heaven.

What need we fear how many Deaths there are ? we are sure there can be but one for us.

Dying is an act that is to be done but once ; and once well done, we are happy for ever.

Lord, we confess thy Decrees are just ; and our selves the cause of all our Miseries.

We sacrifice our Youth to Sport and Folly ; and our manly Years to Lust and Pride.

We

We spend our Old Age in Craft and Avarice ; and begin not to live, till we are ready to die.

Then we bewail the shortness of our Time ; when our selves have prodigally thrown it all away.

We lead a loose and negligent Life ; and then complain that Death takes us unawares.

Our Days perhaps are too few to grow rich ; or satisfie the ambition of a haughty Spirit :

But to be taught the Love of God, and the meek and humble Life of Jesus,

Requires not so much the number of Years, as the faithful endeavours of a pious Mind.

Could we bestow on the improvement of our Souls the time we so vainly trifle away ;

Our day would be short enough not to seem tedious ; and long enough to finish our appointed Task.

And what, O glorious God, is our business here ; but to trim our Lamps, and wait for thy coming ?

But to sow the immortal Seed of Hope ; and expect hereafter to receive the encrease.

No matter how late the Fruit be gather'd ; if still it go on in growing better.

No matter how soon it fall from the Tree ;

Tree; if not blown down before it be ripe.

O thou most just, but sacred Providence; who governest all things by the secret of thy Will.

Whose powerful hand can wound and heal; lead down to the Grave, and bring back again:

Behold, to thee we bow our Heads; and freely submit our dearest Concerns.

Strike, as thou pleaseſt, our Health, our Lives; we cannot be ſafer than at thy diſpoſe.

Only theſe few Requeſts we humbly make; which, O may thy Clemency, vouchſafe to hear.

Cut us not off in the midſt of our Folly; nor ſuffer us to expire with our Sins unpaſdon'd:

But make us, Lord, firſt ready for thy ſelf; then take us to thy ſelf in thine own fit time.

Give us eternal reſt, O merciful Lord, and may thy glorious Light ſhine upon us for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Come let us humble our ſelves before our God, and ſpread before him all our Complaints.

Antiphon.

Antiphon.

'Tis not for us, O Lord, to choose for us our own Conditions, but to manage well what thou appointest.

Only our Earth shall return to Earth ; but our better part shall live for ever.

Psalm 134.

MY Soul, all these Complaints concern not thee ; whom thy bounteous God has made immortal.

Who when this House of Clay shall fall into Dust ; and this narrow Cage shall be broken down.

Shalt soar aloft on thine own free Wings ; and spread thy boundless Eye o'er all the World.

If thou hast happily train'd up thy self, to aim still upwards at the highest Heavens :

Swift as a Flash of quickest Lightning, shalt thou instantly fly to those blessed Objects.

But if thy Thoughts have flag'd below ; and delighted to hover too near the Earth :

If above all things thou hast lov'd thy God ; but not lov'd all things in order to thy God :

Or if thy Tears have been too few ; to wash away thorowly the remaining Stains :

Unworthy as yet of that blissful Light ; whose Beams endure not the least Impurity :

Thou

Thou must sit down in the shades of Sorrow ; and dwell in the vale of Tears and Darkness.

There thou must sigh, and mourn, and wait, till the days of thy purifying be fully finish'd.

O the dear Price that all Penitents must pay for ever being vicious !

How are their Souls inflam'd with Anguish ; and rack'd and tortur'd at the sight of their Sins ?

How do they sadly lament their careless Liberties ; and the horrid Passions they too much obey'd ?

But much more miserable are they, who by deferring their Repentance, come not to the sight of their Sins at all.

After this Life, their Repentance comes too late, to meet with that Mercy they have so long abused.

O that the time of Darkness may be so dreaded, that it may never be felt by any of us :

But the happy Day may dawn upon us, and clear up poor benighted Souls with thy radiant Beams.

O may the Sun of Righteousness speedily arise ; and disperse the Mist that intercepts their sight.

Come, Lord, come quickly dearest Jesus ; and rescue with thy Power thine own Inheritance.

Thou

Thou who camest once to redeem us Sinners ; come gloriously now to deliver thy Servants.

Deliver our Souls out of the Snare of the Enemy ; and deliver all Captives out of the hands of the Wicked :

That they may pass from Death to Life ; and dwell with Thee in thy blessed Peace.

Give us eternal rest, O merciful Lord, and may thy glorious Light shine on us for ever. *Amen.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Only our Earth shall return to Earth, but our better part shall live for ever.

First Lesson.

Job 14.

MAN that is born of Woman, is of few Days, and full of Trouble.

He cometh forth like a Flower, and is cut down ; he fleeth also as a Shadow, and continueth not.

And dost thou open thine Eyes upon such a one, and bringest me into Judgment with thee ?

— Who can bring a clean thing out of an unclean ? Not one. See-

Seeing his Days are determin'd, the number of his Months are with thee, thou hast appointed his Bounds that he cannot pass.

Turn from him that he may rest, till he shall accomplish as an Hireling his day.

V. 14. All the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine own hands:

For now thou numberest my Steps, dost thou not watch over my Sin?

Ref. Where shall I hide me from the fear of thy Wrath? Where shall I hide me, when thou comest to judge the living and the dead? I tremble at my own un-worthiness; I am ashamed, thus impure, to appear in thy Presence. Wash me yet more from my Iniquities, and purge me throughly from my Sins. I know the Enemy that obstructs my way; my Sins exclude me from thy Kingdom, where no unclean thing can enter, nor any clean be deny'd admittance.

Second Lesson.

Job 7. v. 20.

I Have sinned, what shall I do unto thee,
O thou Preserver of Men; why hast thou set me as a Mark against thee, so that I am a burden to my self?

And why dost thou not pardon my Transgression, and pass by mine Iniquity? for now I shall sleep in the Dust, and thou shalt seek me in the Morning, but I shall not be.

Job 10. v. 1. My Soul is weary of my Life; I will leave my Complaint upon my self: I will speak in the bitterness of my Soul.

I will say unto God, do not condemn me, shew me wherefore thou contendest with me.

Is it good unto thee that thou shouldst oppress? that thou shouldst despise the work of thine hands, and shine upon the Counsel of the Wicked?

Haſt thou Eyes of Flesh, or feſt thou as Man ſeeth?

Ver. 8. Thy hands have made me, and fashioned me round about, yet thou doſt deſtroy me.

Ver. 11. Thou haſt cloathed me with Skin, and Flesh, and fenced my Bones with Sinews.

Thou

Thou hast granted me Life and Favour,
and thy visitation hath preserved my Spirit.

R. Wo is me wretched Sinner, what
shall I do? I have committed evil in the
sight of my God; I have offended the
Eyes of His Majesty.

Whither shall I fly from the Justice of
my Judge? Whither but unto the Mercy
of my Saviour?

Have Mercy on me, O Lord, have
Mercy on me, when thou comest in Glory
to judge the World.

My corrupt Nature hath brought forth
Sin; and Sin has brought forth Sorrow.

Where shall I seek for Pardon? where
shall I find relief? but in thee my God,
my Hope, and Portion in the Land of the
Living?

Third Lesson.

Job 19. 21.

Have pity upon me, have pity upon
me, O ye my Friends, for the hand
of God hath touched me.

He hath hedg'd my Path round about,
that I cannot pass.

O that my words were written, O that
they were printed in a Book, that they
were

were graven with an Iron Pen, and laid in the Rock for ever.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth ; and tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God.

Whom I shall see for my self, and mine Eyes shall behold, and not another, though my Reins be consum'd within me.

Ref. My days are consum'd as a shadow, I am wither'd away as Grass ; and nothing remains but the cold Grave. O let me call back that uncomfortable word ! my days indeed are declin'd, but my Eternity is safe ; I am wither'd away as Grass, but the Spring will come and revive me into a Flower of Paradise : This my hope is laid up in my Bosom, let then my Body be crumbled into Dust, and my Soul be detained for a time in a lesser degree of Bliss. I know my Redeemer liveth, and at the last day I shall rise out of the Earth, and be compass'd again with my Skin, and that in my Flesh I shall see God, and in that blissful sight shall be for ever happy. This my hope is laid up in my Bosom : Give us then, O gracious Lord, give us when we die eternal rest ; and may thy glorious Light shine bright upon us for ever. *Amen.*

*Carry on good works in honour of thy
Lauds*

Lauds for this Office.

Psalm 135.

When we have shed our solemn Tears ;
and paid our due Sighs to the Me-
mory of our Friend :

Let us wipe our Eyes with the comfort
of Hope ; and change our Grief into a
charitable Joy.

The Friends we mourn for are deliver'd ;
from all the Miseries we so justly deplore.

Their Bodies tremble no more with the
Palsey ; nor burn with the flames of a
scorching Fever.

They now cry out no more for want of
Sleep ; nor rowl up and down upon their
uneasie Beds :

But quietly rest in the silent Grave ;
till they rise again to immortal Glory.

Which whilst they there expect in Peace ;
their Souls are enlarg'd to a spacious Li-
berty.

No longer confin'd to this Prison of the
Body ; but gone to dwell in the Region
of Spirits.

No longer expos'd to these stormy Seas ;
but gladly arriv'd at their safe Harbour.

Where

Where though their Passage be stop'd a while ; they are free from all fear of being cast away.

Though for a time they attend with hope ; they are sure at last to rejoice for all Eternity.

They are sure at last to behold their Redeemer ; and live for ever with the blessed Jesus.

O were it not for this sweet hope, who could endure these killing delays ?

O glorious Lord , the free original source, and final end of universal Nature !

Since by thy Grace thou hast thus begun ; and sown in their Hearts the Seeds of Glory :

O may the same blest hand go on, to finish its own blest work.

Ripen the Fruit thou reserv'st for thy self ; and hasten the days of their joyful Harvest.

Send forth thy Angels to reap thy Grain ; and lay it up safe in thy heavenly Magazine.

There to supply the place of those unhappy Tares, which thy Justice threw down to everlasting Fire.

There to join with thy perfectly blessed ; to sing eternal Hallelujahs unto thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Amen.

Psalm

Psalm 136.

COME let us praise the goodness of our God ; who orders every thing to the best for his Servants.

Whose Providence governs us all our Life ; and takes so particular care of our Death.

He casts us down on our Bed of Sickness ; and draws the Curtain 'twixt the World and us :

Shutting out all its vain designs ; and contracting our business to a little Chamber.

There in that quiet Solitude, he speaks to our Hearts ; and sets before us all our Life.

There he discovers the Fallacies of the World ; and invites us now at last to prepare for the other.

Thither he sends his Messengers of Peace ; to treat with our Souls, and reconcile them to Heaven.

Thither he sends even his only Son ; to secure our Passage, and conduct us unto himself.

O ! how quite other will our Thoughts be then ; to what they were in our careless Health ?

Aa

How

How shall we freely censure what we once esteem'd ; and be easier convinc'd into wiser Counsels ?

When our unruly Senses shall be check'd with Pains ; and our rash Minds made sober with Fears.

When the occasions of Sin shall be removed away ; and every thing about us incline us to repeat it.

Blessed for ever be thy Name, O Lord ! whose Mercy sanctifies even thy Punishments into Favours.

Thou bring'st us low, to perswade us to be humble ; and prescrib'st us a Sicknes to cure our Infirmitiess.

Thou command'st the Grave to dispense with none ; but indifferently seize on all alike.

That all may alike provide for that fatal Hour ; and none be undone with mistaken hopes.

Thou tellest us plainly that all must die ; but kindly concealest the Time and Place.

That every where we may stand on our Guard ; and every moment expect thy Coming.

Thou teachest the use of decent Funerals ; and the Duty we owe to our deceased Friends !

That we may often renew the Memory of our own Grave ; and the wholsome Thoughts of our future State.

That

That so with one act of excellent Charity we may do our Duty to our departed Friends.

And may excite our selves, from the thoughts of our Mortality, the more carefully to perform our Duty unto thee.

Let not, O Lord, these gracious Arts be lost; which thy merciful Wisdom contrives for our sakes.

But whilst we thus remember the death of others, make us seriously reflect upon our own.

And let every time we reflect upon our own, make us the more diligent in preparing for it.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 137.

O Praise the Lord all ye Nations of the Earth; whom his Providence yet sustains alive.

Whom he so long forbears to strike; though our Sins have so oft provok'd his Wrath.

Whom he so graciously calls to repent; tho' our Passions have hitherto neglected his Voice:

Making Experiments by the death of others; to advise his Servants into a warier Life.

To clear this useful Truth, we too must die; and strictly account for every Idle word.

We must appear before that great Tribunal; and tremblingly receive our everlasting doom.

O praise the Lord all you faithful Souls; for his Mercy preserves the Just.

Though we lie below in the Valley of Death; and sit afflicted in the shades of Darkness:

Yet he will bring us up to his eternal Mountains; and fill our Eyes with glorious Light.

Though our Bones be bruised with Sorrow; and our Hearts made heavy with faintness:

Yet we shall be cloathed with Beauty; and plac'd to sing among the blessed Saints.

O praise the Lord, all you blessed above whom his Bounty hath already crown'd with Glory.

You who entirely were wean'd from the Allurements of the World; and found o unwillingness at your death to leave it!

You who, designing your whole Life for Heaven, departed with Joy to possess our hopes.

Millions of Angels meeting you in the ay; and carrying you directly to the presence of their King.

O praise the Lord all you glorious Angels; whose bright Felicity began so early.

Stars that arose in the Morning of the World; and still maintain your unchangeable lustre.

Shining perpetually near the Throne of God; as the top and master-piece of all his Works.

O praise the Lord, all ye his Works; praise and magnifie him for ever.

Praise his Almighty Power that gave you Being; and still preserves you from relapsing into nothing.

Praise his All-seeing Wisdom; O ye Saints, that here directs your Steps, and leads you on to your eternal End.

Praise above all his boundless Goodness; that pours into every thing as much as it can hold.

And though our short sight now reaches not so far; but often mistakes and repines at his Government:

Yet at the last great day we shall easily discern a perfect Concord in the harshest Note.

When our ador'd Redeemer shall come in the Clouds; and summon all Mankind to appear before him.

There to receive each one their proper part; exactly fitted to their best Capacity.

532 *Preparatory Office for Death.*

There to behold the whole Creation
strive, to express in it self the Perfections
of its Maker.

Whose admirable Wisdom shall guide
that last universal Scene ; and finish All
into a beauteous close.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Return unto thy Rest, O my Soul, for
the Lord hath dealt graciously with thee.

V. Blessed are they that die in the
Lord ;

R. For their Works follow them.

Antiphon.

I am the Resurrection and the Life ;
he that believes in me, tho' he be dead,
shall live ; and every one that lives and
believes in me shall not die for ever.

Now say the 51st Psalm.

Have Mercy, &c.

V. Turn not away thy Face from us,
O Lord.

R. Turn not away thy Face in Wrath
from thy Servants.

V. Be-

V. Behold our Humiliation and our Labour.

R. And forgive us all our Sins.

V. Behold how our Spirits are in Anguish.

R. And our Hearts troubled within us.

V. Our Iniquities have overtaken us.

R. Innumerable Evils have taken hold on us.

R. And now! what is our Expectation, but only thou, O Lord? and our Substance is with thee.

V. Before thee is all our desire.

R. And our Groanings are not hid from thee.

V. As the Hart pants after the Water-Brook;

R. So do our Souls thirst after thee.

V. Our Souls thirst after thee, the living Fountain.

R. When shall we come and appear before thy Face.

V. Our Tears are our Bread Day and Night;

R. Whilst still its said to us, where is your God?

V. Convert us, O Lord, thou God of strength;

R. Lift up the light of thy Countenance upon us; and we shall be whole.

V. Bring our Souls out of Prison, that we may praise thy Name;

R. The just stand expecting till thou rewardest them.

V. How long wilt thou forget them for ever?

R. How long wilt thou hide thy Face from them?

V. Turn thee, O Lord, and deliver their Souls.

R. Save them for thy Mercies sake.

V. Save thy People, O Lord, and bless thine Inheritance.

R. Govern them, and lift them up for ever.

V. That their Souls may live and sing thy Praise;

R. While even thy Judgments lead them to their Bliss.

The Prayer.

A Lmighty God, with whom do live the Spirits of them that depart in the Lord; and with whom the Souls of the faithful after they are deliver'd from the burden of the Flesh are in Joy and Felicity, we give thee hearty Thanks for that it hath pleased thee to deliver our dear Friends out of the Miseries of this sinful World; beseeching thee that it may please thee to accomplish the number of thine Elect, and to hasten thy Kingdom; that we, with all those that are departed in the true

true Faith of thy Holy Catholick Church, may have their perfect consummation in Bliss, both in Body and Soul, in thy eternal Kingdom, through Jesus Christ our Lord. *Amen.*

Vespers for this Office.

Psalm 138.

COME let us make our Peace betimes with our God ; before the Evening approach too near.

Whilst it is call'd to day let us faithfully Labour ; for the Night will come wherein none can Work.

Let us implore his Favour, look into our own Breasts, and strictly examine what passes there.

Least while we pray for the Salvation of others, our selves become everlasting Reprobates.

Tell me, my Soul, how stand our great Accounts ; are all things even between Heaven and us ?

Are we prepar'd to meet our Judge ; whose Justice punishes every the least voluntary defect ?

536 *Preparatory Office for Death.*

Is there not still some restitution to be made ; which the love of the World tempts us to delay ?

Is there not still some misaffection to rectifie ; which our own false Hearts abuse us to connive at ?

Not that we esteem, O Lord, any Creature more than thee ; from which abhor'd Ingratitude defend thy Servants.

But that we esteem them more than they deserve ; and busie our Thoughts too eagerly about them.

Forgive, O sovereign Goodness, these our Imperfections ; and fix our whole Hearts upon nothing but thy self.

Why are we thus at best but good by halves ; for whom there is a Heaven prepar'd worth all our Labours ?

Why do we mingle still with thy pure Grace, so much of our own Corrupted Nature ?

Deliver us, O Lord, from the Temptations of this World ; and mercifully save us from the Wrath to come.

That dreadful Wrath which we so justly fear ; and which so many terribly feel.

Justly we confess ! but yet upon our true Repentance, we hope in thy Clemency to meet with pity.

Pity all poor Penitents Miseries, thou that hear'st their cries ; relieve their Sorrows who feest their Tears.

Pity

Pity their fainting Eyes that so much
wake; and wait till the long expected day
appears.

Pity their wearied Hands stretch'd out
to thee; and send thy Holy Angels to
bring them unto thee.

That they may pass away to those
Mansions of Joy; where Holy Souls shall
rest and weep no more.

Give all thy Faithful eternal rest, O
merciful Lord; and may thy glorious
Light shine upon them for ever.

Blessed are the Servants whom our
Lord shall find watching! he'll surely be-
stow on them the Mercies of Heaven.

Happy are they who are pray'd for by
others; but more happy are they who
pray for themselves.

Haft thou not said, O God of Truth!
that for thy Elect those Days shall be
shorten'd?

Haft thou not said, O Lord of Glory!
Behold I come quickly, and my Reward
is with me?

Come, glorious Jesus, with all thy hol-
Angels, and the bright attendance of re-
joycing Saints!

Come, and redeem thy poor Captives;
and lead us away as Trophies of thy Vic-
tory.

Thus, dearest Lord, will we cry con-
nually unto thee; and never leave we-
ing at the Gates of thy Palace.

Till thou art pleas'd to open those everlasting Doors; and graciously say to our languishing Souls :

Behold I am come to pardon and refresh you; your Sighs and Tears have provok'd my pity.

Behold, I come to call you to my self; and give you possession of the Inheritance I promised.

Come, come you blessed of my Father! receive the Kingdom prepared for you.

Come, come, ye faithful obedient Servants, enter into your Master's Joy.

Glory be to the Father, &c.

As it was in the beginning, &c.

Antiphon.

Gracious, O Lord, art thou in all thy Promises, and bountifully faithful in all thy Performances.

Psalm 139.

LET the Faithful then comfort themselves with the Consideration, that they are Heirs of Hope; and not be cast down at their present distress.

If God defer a while, expect; for he surely will come, and bring them Relief.

He justly stays, to punish our neglect; then he often called, and we would not come to him.

He

He mercifully stays till our Souls are
refin'd ; and able to bear the splendor of
his Presence.

Then will his glorious Light immediate-
ly appear ; and open to our view that
blissful Prospect.

Then will he graciously unveil himself ;
and our Eyes shall see him Face to Face.

Then will the eternal Deity shine
brightly on us ; and ravish our Hearts
with everlasting Extasies.

All our great Hopes shall be fully satis-
fied ; and our long Expectation abundantly
rewarded.

We shall remember our Afflictions with
pleasure ; when we see they were the
way to our Felicity.

Even this very delay shall encrease our
joys ; and every thing conspire to Crown
us with happiness.

Mean while we'll frame our Songs of
Hope and Patience ; and still close all
with these precious words taught us by
our Lord :

Thy Kingdom come, O glorious Lord ;
and yet, O Lord, thy will be done.

Antiphon.

Gracious art thou, O Lord, in all thy
promises ; and bounteously faithful in all
thy Performances.

V. Blessed are the dead that die in the Lord.

R. They rest from their Labours, and their Works follow them.

Antiphon.

All that my Father giveth me shall come unto me; and he that cometh unto me I will in no wise cast out.

Come unto me all that are weary and heavy laden, and I will give you rest.

Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart; and ye shall find rest for your Souls.

For my Yoke is easie, and my Burden light.

V. Out of the Depths have I cry'd unto thee, O Lord.

R. Lord, hear my Voice; let thine Ears be attentive to the voice of my Supplications.

V. If thou, Lord, shouldst mark Iniquities, O Lord, who shall stand?

R. But there is Mercy with thee that thou mayst be feared.

V. I wait for the Lord, my Soul doth wait for him; and in his word do I hope.

R. My Soul waiteth for the Lord, more than they that watch for the Morning, say more than they that watch for the Morning.

V. Let *Israel* hope in the Lord; for with the Lord there is Mercy, and plenteous Redemption.

R. And he shall deliver *Israel* from all his Sins.

Glory be to the Father, &c.

As it was in the beginning, &c.

In the midst of Life we are in death, of whom may we seek for succour, but of thee, O Lord, who for our Sins art justly displeased?

Yet, O Lord most Holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter Pains of eternal death.

Thou knowest, Lord, the secrets of our Hearts, shut not up thy merciful Ears unto our Prayers; but spare us, O Lord, most Holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last Hour, for any pains of death to fall from thee.

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life, in whom, whosoever believeth shall live though he die, and whosoever liveth and believeth in him shall

shall not die eternally ; who hast also taught us not to be sorry as Men without hope, for they sleep in him, we meekly beseech thee, O Father, to raise us from the death of Sin, unto the Life of Righteousness, that when we shall depart this Life, we may rest in him, as all thy faithful departed did, and that at the general Resurrection of our Bodies in the last day, we may be found acceptable in thy sight, and receive the Blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the World. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer.

Amen.

The

The Motto proper not only for Ash-Wednesday, but for our whole Lives.

Remember, O Man, that Dust thou art, and to Dust shalt thou return. All Flesh is Gras, and the Pride thereof is as the Flower of the Field, and leaves the Naked Soul to Judgment.

O God, whose Providence introduces thy Church to the sober discipline of Lent; we humbly beseech thee, that the Cross of our Redeemer may lay all our proud Conceits in the Dust, and make Flesh and Blood feel it self highly honour'd, if by whatever Crosses or Mortifications, it may be temper'd and rais'd to become a fit Instrument for ripening the Soul in thy Love, through our Lord Jesus Christ thy Son. *Amen.*

Antiphon.

Let us follow, as *we may*, our Divine Master, in his Forty days Retirement and Fasting, who needed not (as we) the means of Religion, but all he did was for our Example, (not of the Miracle but the Duty) that we might learn to fly from the danger of occasions to Sin, and take away

away the Fewel of our Passions, and by using to contradict the Appetites of sense inure our selves to obey the Commands of Reason.

V. Now let us take a holy Revenge on our Sins past.

R. And strive for the future to bring forth Works meet for Repentance.

Let us pray.

O God, whose gracious Providence has ordain'd us to lighten the weight of our corrupt Bodies, pressing down our Souls by the long and solemn Abstinence of *Lent*, Grant us, we beseech thee, conscientiously to observe the wholesome discipline now prescrib'd us; and with due Mortification of our Flesh, so to join the quickening of our Spirits by frequent Devotions, that all our carnal Appetites may be fitted for Burial in our Saviour's Grave, and all our Affections ready to rise with him to Immortality, at those Sacred Feasts for which this season is to prepare us through our Lord Jesus Christ. *Amen.*

For Ember-Days.

THE Harvest is great, the Labourers are few; let us all therefore pray the Lord of the Harvest to send forth due Labourers into his Harvest.

How shall we hear without a Preacher; and how shall they preach except they be sent?

Let us pray.

GOD, by whose Providence thy Church from the beginning has set apart certain Times, for the solemnity of confirming Sacred Orders, to supply still the Faithful with Sanctified Masters of her Doctrine and Discipline, and enjoyn'd us all, with extraordinary Devotions to implore thy special Assistance, to a work so much concerning us all; hear, we humbly beseech thee, the Requests of thy Servants, who, by the Mortification of our Bodies, desire to encrease the fervour of our Prayers. And vouchsafe our Governors the Grace of discerning Spirits, to Ordain only such as are indeed fit for their Sacred Functions; that thy Church being always preserv'd from false Apostles, may be ordered and guided by faithful and true Pastors; and give

give us the Grace of Reverence, and do
Subjection to those so Ordain'd, as truly
sent by thee for our Edification, through
our Lord Jesus Christ. *Amen.*

In time of Persecution.

Blessed are ye when Men shall revile
you, and persecute you, and say all
manner of Evil against you falsely, for my
Name sake.

Rejoyce and be exceeding glad, for
great is your Reward in Heaven.

V. Thus the Holy Prophets earn'd their
Crown.

R. Thus the blessed Apostles climb'd
their Thrones.

Let us pray.

O Provident Lord, who permittest the
Powers of Darkness to persecute the
Children of Light, that their Sufferings
may evidence among themselves, and at-
test to those without, the utter disesteem
of all Temporal Goods, in comparison of
our eternal Hopes, attainable only by pur-
suing the Doctrine and Discipline of Sal-
vation

tion, in the Dismay of our Mother the
holy Catholick Church ; sustain us, we
humbly beseech thee, against being sha-
ken, either in this Faith or Practice, by
the rage of our present Persecutors, and
grant that in due Compassion both of
them and us, no Temptation may be able
to sway us, besides our Duty ; either im-
piently to violate our Allegiance to
thee, or cowardly betray thy Truth ;
and the blessed occasions of gaining a
place to thy Kingdom, which thy own
holy Mouth hath securely entail'd on
us, who suffer Persecution for Righte-
ness sake, through our Lord Jesus
Christ. *Amen.*

Proper

Proper Festivals.

Sundays in Advent.

All as in the Office of our Saviour, except

Invitatory.

Behold the day of our Lord draws nigh, come let's Adore him.

1. Antiphon.

Behold our Lord will appear, and n^o fail to make good his Promises. he delay a while, expect; for he sure will come, and deliver us. Alleluja.

2. Ant.] Come, O thou Son of Righteousness, and Fountain of eternal Light. Come, and illuminate those that sit in Darkness, and in the shadow of Death, guide our Feet into the ways of Peace.

3. Ant.] Come, O thou hope of Gentiles, and the desir'd of all Nations. Come, and redeem us from the Vassalage of Sin, into the only Liberty of serving thee. Alleluja.

4. A Second

4. *Ant.*] Prepare now thy ways, O my Soul, before the Lord, make thy Paths strait before the Face of our God ; for he will come again with Glory , to judge both the quick and the dead ; and blessed are they who are ready to meet him. Alleluja, Alleluja, &c.

V. Our Lord will come to judge the World.

R. Our Lord is come to redeem the World.

Let us pray.

O G O D, by whose Providence thy Church has appointed the solemn Time of *Advent* to fore-run the Commemoration of our Saviour's Nativity, and prepare its way in our Hearts ! Grant us, we humbly beseech thee, so devoutly to employ this Holy Season, in meditating on the Prophecies, and gracious Preparations of the World, for the coming of the Messias ; and on the infinitely greater Mercies he brought along with him, and has left behind him : that our Spirits may be raised, to celebrate the great Feast of his Nativity with due Joy and Exultation, and thereby better disposed to expect his Second Coming, who with thee and the Holy

Holy Ghost, liveth and reigneth, One God, World without End. *Amen.*

Nov. 30. *St. Andrew.*

All as in the Office of Saints, except

1. **A**s soon as St. *Andrew* saw the Cross afar off prepar'd for his Martyrdom, he was transported with Joy; and triumphantly saluted it as the happy Instrument of his approaching Glory. *Alleluja.*

2. O blessed Cross, on whom our Saviour was offered up, for the Sins of Mankind. Oh! that I may always be ready to embrace thee, as becomes the Disciple of him who was Crucified upon thee. *Alleluja.*

Antiphon.

St. *Andrew*'s sole Glory was in the Cross of our Lord Jesus Christ, in whom the World was Crucified to him, and he unto the World.

Let

Let us pray.

O GOD, whose Grace kindled in the blessed Apostle St. *Andrew*, so ardent a Love of his Master, that it flam'd out in vehement desires of his Cross; Grant that our devout celebrating the Memory of his holy Race, and happy Reward, may quicken thy Grace in our Hearts; and encourage us with Confidence and Joy, to undergo whatever Sufferings thy Providence casts in our way, and grant they may be serviceable to glorifie thee, and advance thy Truth, and secure the attainment of our eternal Salvation, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth, One God, World without End, *Amen.*

Dec. 21. St. Thomas *the Apostle.*

All as in the Office of Saints, except,

1. **T**HE other Disciples said to *Thomas*, we have seen the Lord; but he said unto them, Except I shall see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his Side, I will not believe.

B b

2. After

2. After eight Days Jesus came in, the Doors being shut, and stood in the midst, and said, Peace be with you.

Then said he to *Thomas*, Reach hither thy Finger, and behold my Hands ; and reach hither thy Hand, and thrust it into my Side, and be not Faithless, but Believing.

3. *Thomas* now no longer able to resist so clear an Evidence, cry'd out to Jesus, My Lord, and my God !

Antiphon.

O admirable sweetnes of our Saviour's Spirit ! *Thomas* was absent, and incredulous, and peremptory ; and our Lord forgives him All, and restores him to his Favour, with the easie Penance of a gentle Reproof.

V. Because thou hast seen, O *Thomas*, thou hast believed.

R. Blessed are they that have not seen, and yet have believed.

The Prayer.

O G O D, whose condescendence, to convince the Incredulity of thy Apostle St. *Thomas*, has turn'd his Hardness to Believe, into a means of facilitating more the

the Faith of thy Church ! Grant, Lord, we beseech thee, that this Festival Memory of this glorious Apostle's attesting our Risen Saviour, may quicken our Hearts, not only in words, but in Life and Death, like him, exemplarily to confess thy Son Jesus, our Lord and our God, to whom with thee and the Holy Ghost, be all Honour and Glory. *Amen.*

Dec. 25. *Christmas-Day.*

All as in the Office of our Saviour, except,

Invitatory.

To Day, for us, our Lord was born ; come let us Adore him.

1. **O** Joyful Tidings, worthy of an Angels Mouth ! Behold, to us was born, this Day, a Saviour, which is Christ the Lord. *Alleluja.*

2. Wonderful Signs, to seek the Newborn King of Heaven and Earth ! you shall find him wrapt in Swadling-cloths, and laid in a Manger. *Alleluja.*

3. O blessed Harmony of the Celestial Quires ! Glory be to God on high, on Earth Peace, Good Will towards Men.

Antiphon.

The Shepherds came to *Bethlehem* with speed, and found *Mary*, and *Joseph*, and the Infant laid in a Manger.

V. This is the day the Lord has made, let us rejoice therein. *Alleluja, Alleluja.*

R. This is the day in which the Lord was made; come let us rejoice. *Alleluja, Alleluja.*

Let us pray.

O G O D, who every Year givest a fresh Birth to the Devotions of thy Church, by the welcome Festivity of our Saviour's Nativity ! Grant us, we beseech thee, with such devout Affections, to entertain this first humble rising of the Sun of Righteousness to us, as may better dispose, and stronglier engage us to follow him through the whole painful course of his Life, which, like a Giant, he rejoyc'd to run, enlightning the World with thy Truth, and inflaming it with thy Love, till in the end we arrive at his eternal rest, through the same our Lord Jesus Christ thy Son, who with thee and the Holy Ghost,

Ghost, liveth and reigneth, ever One God,
World without End. *Amen.*

Decemb. 26. *St. Stephen's-Day.*

All as in the Office of Saints, except,

1. **S**T. *Stephen*, full of Grace and Courage,
was so glorious a Saint in the sight
of the People, that none could resist the
Wisdom and Spirit by which he spake.
Alleluja.

2. **H**e cut their Hearts with undaunted
Reproaches of them and their Fathers, as
Betrayers and Murderers of the Just One,
and those that foretold his Coming. *Al-
leluja.*

Antiphon.

When they gnash'd their Teeth at him,
he looked stedfastly upon God, and prayed,
Lord Jesus, receive my Soul; and kneeling
down, with a loud Voice, cryed, *Lord,*
lay not this Sin to their Charge.

V. He saw the Heavens open'd he saw
and enter'd.

R. He saw by his Faith, and enter'd by
Charity.

Let us pray.

O G O D, who in thy first Martyr St. Stephen, hast vouchsaft thy Church an eminent Example of perfect Christianity ! Kindle in our Hearts, we beseech thee, a zealous emulation of his Graces; that imitating his Constancy here in asserting thy Truth, and his Charity in praying for our Persecutors, we may, with him, hereafter, receive the Crown of eternal Life, through thy Son Jesus Christ our Lord. *Amen.*

Decemb. 27. St. John *Evangelist.*

All as in the Office of Saints, except,

1. **T**HIS is the Favourite Disciple that lean'd on our Lord's Breast, at his last Supper, and to whom were reveal'd the Secrets of Heaven. *Alleluja.*

2. This is he in whom meet all those glorious Titles of Apostle, Evangelist, and Prophet, of Martyr, Confessor, and Virgin. *Alleluja.*

An-

Antiphon.

This was he who above all those glorious Titles, delights in this one incomparably greater than them all, *The Disciple whom JESUS loved.*

V. The scalding Oil could not hurt his chaste Body.

R. Nor Banishment into *Patmos* exclude his free converse with Angels.

Let us pray.

O GOD, by the Prerogative of whose special Grace, the Blessed Apostle St. John obtain'd that transcendent Character of *The Beloved of his Master*, and after became the great Doctor of mutual Charity over all the World ! Grant, we beseech thee, that his Sacred Memory may excite us also, and encourage us to have the same purity of Body and Mind, and steady love of thee, and sincere Charity one for another ; and that we may aspire after some share in that blessed Title, and its happy Consequents, thy Grace here, and thy Glory hereafter, through our Lord Jesus Christ thy Son, who liveth and reigneth One God with Thee, and the Holy Ghost World without End. *Amen.*

Dec. 28. *Holy Innocents.*

All as the Office of Saints, except.

1. **G**OD withdrew his only *Isaac*, and left a thousand happy Lambs to be Sacrific'd in his stead, and accepted for his sake. *Alleluja.*

2. *Herod* meant to destroy, but behold he saved ; his diligent Cruelty secur'd the hazard of their Infant State, and by shedding their Blood, effected their Baptism. *Alleluja.*

3. These were brought from amongst Men, the first Fruits of God, and the Lamb, and in their Mouth was found no Lye; for they are without Spot before the Throne of God.

V. Weep not for thy Children *Rachel!*
behold they *Are*,

R. Be comforted, they are Kings, and reign with Christ for ever. *Alleluja,*
Alleluja.

Let us pray.

O GOD, who by the Martyrdom of the Holy Innocents, hast taught thy Church, that no Age, or occasion of Suffering for our Saviour, is exempt from high Reward! Grant, we beseech thee, that our celebrating their Festival, may make us adore this gracious dispensation of thine, and however severely it may seem at any time to treat us or our Relations, our Hearts may be confirm'd in a hopeful resignation to thy Will, and assured Trust, that all leads to eternal Advantage, through our Lord Jesus Christ.

Amen.

Jan. 1. *New-Years-Day.*

Invitatory.

TO Day our Lord was Circumcis'd, and receiv'd the sweet and saving Name of JESUS. Alleluja. *Come let us Adore him.*

1. To Day our Saviour, that was Lord of the Law, and by his perfect Purity absolutely exempt, undertook for us the smart of Circumcision, and dishonour of

B b s being

being reckon'd among Sinners. *Alleluja.*

2. To Day was given the Name above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, of things on Earth, and things under the Earth. *Alleluja, Alleluja, Alleluja.*

3. O blessed Jesus! make good to us thy blessed Name, and save us from our Sins, that now we may begin a New Year of Virtue, and cancel by Repentance all the Failings of the Old. *Alleluja.*

Antiphon.

After eight Days the Child was Circumcis'd, and his Name was called *J E S U S*, as the Angel had appointed before his Conception in the Virgin's Womb.

V. Our Infant Lord endur'd the Knife.

R. To circumcise the Concupiscence of our Hearts.

Let us pray.

O G O D, who for our Example didst command thy beloved Son to submit his pure and Innocent Flesh, to the rigour of the Law, and for encouragement of our

our Hope, mad'st choice of that sweet and amiable Name *JESUS*! teach us, we beseech thee with Readiness, and Humility to obey thy Sacred Laws, how cross soever to our unmortified Passions, and in all our Necessities, with Joy and Confidence, to call on that Holy Name, in which what e'er we ask we are promised to be granted, through the same our Lord Jesus Christ our only Saviour. *Amen.*

Jan. 6. Twelfth-Day.

Invitatory.

TO Day the ~~Wisen~~ men brought Presents to our Lord, *Alleluja. Come let us Adore him.*

1. *Alleluja, Alleluja, Alleluja.* This is the privileg'd Festival that comes forth adorn'd with the Glory of three Miracles. To Day the Wise-Men were led by a Star to the Cradle of our Lord, and falling down ador'd him, and offer'd him their Presents of Gold, Frankincense, and Myrrh, *Alleluja.*

2. To Day our gracious Redeemer vouchsaf'd his Presence at a Marriage-Feast, and there first publish'd to the World

World his Divine Power, turning Water into Wine. *Alleluja.*

3. To Day our blessed Saviour was Baptiz'd by St. John, and the Holy Ghost descended visibly upon him, and a Voice was heard from Heaven, *This is my beloved Son, in whom I am well pleased.* *Alleluja, Alleluja.*

Antiphon.

Now were the first Fruits of the *Gentiles* consecrated unto the Lord, and that Sacred Prophecy happily fulfill'd, *The Gentiles shall come to thy Light, and Kings to the brightness of thy rising.* *Alleluja.*

V. The Sages entering found the Child with *Mary* his Mother ;

R. And falling down ador'd, and offer'd him Gifts.

Let us pray.

O G O D, who by the guidance of a miraculous Star in the Heaven, didst lead the *Gentiles* to the sight of the more miraculous Sun of Righteousness, newly risen to the World in a Stable ! grant, we humbly beseech thee, that enlighten'd and enflam'd by the Memory of this wonderful Providence, our Eyes and Hearts may be more

more lively fixt on thy Goodness, still as graciously working towards the accomplishment of thy Promises, to call at length the *Jews* to the saving Knowledge of thy Son Jesus Christ our Lord, who with Thee and the Holy Ghost, liveth and reigneth ever One God, World without End.

Amen.

Jan. 25. *The Conversion of St. Paul.*

All as in the Office of Saints, except,

Invitatory.

THIS Day was the great Apostle of the *Gentiles* miraculously converted to the Christian Faith. *Alleluja.*

1. This Day did our Lord appear from Heaven, in a glorious Light, to the great astonishment of the Persecuter *Saul*, and those that travell'd with him, and in a most stupendous manner brought him over to the Christian Faith.

2. So that henceforward he became a *chosen Vessel to bear the Name of Christ, before the Gentiles, and Kings, and the Children of Israel.*

3. He

3. He undauntedly preach'd the Faith he had once destroyed, and laboured more abundantly for its Propagation, and at length laid down his Life in defence of it.
Alleluja, Alleluja.

Antiphon.

He has preach'd, and lived, and died.
R. And received his eternal Reward.

Let us pray.

O G O D, who hast made the Light of thy Gospel to shine through the World, by the preaching of thy blessed Apostle *St. Paul*, whose miraculous Conversion we now thankfully Commemorate! Grant, we humbly beseech Thee, that we may always keep in Mind, and diligently practise the Doctrines he taught, and may resolutely follow his Example, and being faithful unto Death, may at last receive a Crown of Life and Glory in the highest Heavens, through Jesus Christ our Lord and only Saviour. *Amen.*

Feb.

Feb. 2. Candlemas.

All as in the Office of our Saviour, except,

Invitatory.

TO Day our blessed Lord was presented in the Temple. *Alleluja. Come let us Adore him.*

1. To Day the Blessed and Holy Mother of God, in most humble obedience, perform'd the common Rites of Purification, and presented her most Holy Child Jesus in the Temple, and for the little price of five Shekels, redeem'd the World's inestimable Redeemer. *Alleluja.*

2. To Day the devout *Simeon* took our Lord in his Arms, and knowing nothing now could make him happier but the Joys of Heaven; sung aloud this glad farewell to all the World. *Now lettest thou thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation.*
Alleluja.

3. To Day the Holy Widow, and Prophêtess *Anna*, who had spent her Life in Fasting and Prayer, and in the Service of the Temple, came happily in, and

law

saw our Lord, and spake gloriously of him to all that expected the Redemption of *Israel*. *Alleluja.*

Antiphon.

Behold the Lord, thy mighty Governor comes unto his Holy Temple ; be glad, **O Sion**, and rejoice to meet thy God.

V. He comes in the disguise of a poor Child ;

R. Yet has he provided those that discern'd and attest him.

Let us pray.

O GOD, who vouchsafest us this Day to commemorate the blessed Virgin's presenting in the Temple her self to be Purified, and her Son to be Redeemed, according to the Law ! Give us Grace, we beseech thee, to adore and praise the Condescension of thy Providence, that by such great Examples teaches us our Duty ; and we beseech Thee grant us Grace so to follow them, that by our Lives, as well as Words, we may confess our Lord Jesus Christ thy Son to be the Light of the *Gentiles*, and the Glory of thy People *Israel* ; who with Thee and the Holy Ghost, liveth and reigneth One God, World without End. *Amen.*

Ash-

Ash-Wednesday.

All as in the Office of Wednesday, except,

Invitatory.

COME let us Fast, and Mourn, and Pray ; for our Lord is Merciful and Just.

Remember, O Man, that Dust thou art, and to Dust thou shalt return.

Antiphon.

All Flesh is Grafs, and the Pride thereof as the Flower of the Field, the Flower fades, the Grafs withers, the Body dies, and leaves the naked Soul to Judgment.

V. Remember Man, that Dust thou art ;

R. And to Dust thou shalt return.

Let us pray.

O GOD, whose Providence introduces thy Church to the sober Discipline of *Lent*, by the consideration of our Mortality, that Dust we were, and to Dust we shall return ! Grant that the Meditation of the Sufferings and Cross of our Redeemer, may lay all proud Conceits in the

the Dust, and make our selves feel that we are highly honoured, if by whatever Crosses, or Self-denial, or Mortifications here, we partake of thy eternal Glory hereafter, through the Merits of our Lord and Saviour. *Amen.*

The Annunciation.

All as in the Office of our Saviour, except,

1. **T**O Day the Arch-Angel was sent from God to the Virgin *Mary*, and presented her this honourable Salutation: *Hail, full of Grace, our Lord is with thee; blessed art thou among Women.*

2. *Bebold thou shalt conceive, and bear a Son, and thou shalt call his Name Jesus; he shall be Great, and call'd the Son of the most High; and of his Kingdom there shall be no End.*

3. *Then blessed Mary said, Bebold the Handmaid of the Lord, be it to me according to thy Word.*

Antiphon.

To Day the Holy Ghost came upon the blessed Virgin, and the Angel said, The most

most High shall over-shadow thee, &c.
and *Mary* said, Behold the Handmaid of
the Lord, be it to me according to thy
Word.

V. The Angel said, Hail, *Mary* full of
Grace.

R. Holy *Elizabeth* saith, Blessed art thou
among Women.

Let us pray.

O Eternal God, who didst send thy
Holy Angel in Embassy to the Holy
Virgin Mother of our Lord, to manifest
the Incarnation of thine eternal Son !
Give us all her Purity, Modesty, Piety,
Prudence, and Obedience ; That we may
conceive our blessed Saviour in our Souls,
nourish him with most ardent Affections,
and bring him forth in a Life of Piety
and Obedience, that he may dwell in
us, and we in him, for ever.

Passion-

Passion-Sunday.

All as in the Office of our Saviour, except,

Invitatory.

Behold the Passion of our Lord draws nigh, *Come let us Adore him.*

1. O that my Head were Waters, and mine Eyes a Fountain of Tears, that Day and Night I may weep for my own Sins, and for my Saviour's Sufferings.

2. What, O my Jesu, could our Weakness want, that thou hast not done? What could our Malice invent, that thou hast not suffer'd?

3. Far be it from us to Glory in any thing but the Cross of Christ, by whom the World is crucified to me, and I unto the World.

Antiphon.

Look up, O my Soul, on thy crucified Lord, look up, and see the utmost extremity of Divine Love; already he had carried on to a fair degree the Work of our Redemption, in Fasting and Praying, in Travelling and Preaching, in doing Miracles,

racles, and bearing Injuries ; but now to finish all with an incomparable Charity, he suffers even Death it self, and Death upon the Cross.

V. What, O Jesu, could our Weakness want, that thou hast not done !

R. What could our Malice invent, that thou hast not suffer'd !

Let us pray.

O GOD, who by the mortifying Discipline of *Lent* hast graciously disposed us for that solemn Season of closer Preparation to celebrate the Memory of our Saviour's bitter Passion ! make us now, we beseech Thee, so devoutly attend to, and thorowly meditate every Circumstance of this dear Mystery, that it may melt our Hearts with such tender Compassion, as may kill in us all Sin, the sole cause of his Sufferings, and fit us by perfect Love of Him, for a happy part in his glorious Resurrection, through the same Jesus Christ our Lord. *Amen.*

Palm-Sunday.

All as in the Office of our Saviour, except

Invitatory.

TO Day our Saviour enter'd *Jerusalem*
in Triumph; Come let us Adore him.

1. Rejoyce, O Daughter of *Sion*; shout
for Gladness, O Daughter of *Jerusalem*!
behold thy King comes to thee Meek, and
sitting upon an *Ass*, &c.

2. Strew the way with Triumph, and
cry aloud *Hosanna*, blessed be he that
cometh in the Name of the Lord.

3. Lift up thy Voice, and cry: This is
the Lord whom we have long expected, he
himself is come to redeem us; Come let
us rejoice in his Salvation.

Antiphon.

And the multitude that went before
him, and that follow'd, cry'd, *Hosanna*
to the Son of *David*; blessed is he that
cometh in the Name of the Lord, *Hosanna*
in the highest.

V. The Stones would have cryed, so should they have held their Peace.

R. And own'd the divine Author of so many gracious Miracles.

Let us pray.

O GOD, who by this Day's Solemnities revivest to us the Memory of our Saviour's Triumph, ushering in his Passion, teach us, we beseech Thee, from this perfect Instance, the fickleness of this World's chiefest Glories, and mortifie in us our esteem of its best deserv'd Applauses, and bring our Hearts chearfully to expect a Cross after them, as the highest way to our eternal Glory with Thee, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with Thee and the Holy Ghost, ever One God, World without End. *Amen.*

Easter Day.

All as in the Office for Sunday, except,

1. **C**hrist is risen from the dead, *Alleluja*, and become the first Fruits of them that slept. *Alleluja.*

2. The

2. The Lord of Life is risen again, and hath cloath'd himself with immortal Glory.

3. He that rais'd up Jesus, will also raise us up, *Alleluja*, and refine our vile Flesh into the likeness of his glorious Body.

Antiphon.

Worthy is the Lamb that was slain, to receive Power, and Honour, and Worship, Blessing and Glory, &c.

V. O Death, where is thy Sting?

R. O Grave, where is thy Victory?

Let us pray.

O G O D , whose gracious Providence restores to thy Church the Face, and Voice of Holy Exultation by the Triumphant Festival of our Saviour's Resurrection ! Grant, we humbly beseech Thee, that the Joy that shines in our Looks, may flame in our Hearts, and by purifying them, make us by thy Merits, O Jesus, worthy of those high and glorious Hopes, so firmly seal'd to us by this Days experience, of rising again at last from our Graves, and rejoicing thenceforth for ever, in a state of blissful Immortality, through Jesus Christ our Lord.

Easter-Munday and Tuesday, and all Sundays after until the Ascension.

All as in the Office for Sunday, except,

1. **O**UR Lord that was dead and bury'd rose again the third Day, loosing the Bonds of Death and Hell, as it was impossible he should be holden of them.

2. He left his Grave, but not our Earth, till he had rais'd a cloud of Witnesses to his Resurrection. *Alleluja.*

3. Every Day of Forty he appear'd to some or other of his Disciples to confirm their Faith, and open their Understandings, and to prepare their Hearts to bear his Ascension. *Alleluja.*

Antiphon.

Christ the third Day rose again according to the Scriptures, and was seen of Cephas; after that of the Eleven, then of more than Five hundred Brethren together, moreover of James, and of all the Apostles.

V. Thy Testimonies, O Lord! are render'd most highly credible,

R. By so great a cloud of Witnesses encompassing us.

Let us pray.

O GOD, whose gracious Providence establish'd the important Faith of our Lord's Resurrection, by his frequent conversing with his Disciples and Followers, the space of Forty Days after, in all convincing Circumstances! Grant, we humbly beseech Thee, that by its proper Effects, our rising from dead Works may have our Conversation every way worthy of firm Believers of it, that by this Faith we may advance to that great Day, when no longer by Faith, but with these very Eyes, we shall see him for ever; who with Thee and the Holy Ghost, liveth and reigneth One God blessed for evermore.

Amen.

St. Mark the Evangelist.

All as in the Office of Saints, except,

Blessed art thou, faithful Writer of the Gospel of Peace, and Doer of the Work of an Evangelist, planting the Church of *Alexandria*.

V. How beautiful are the Feet of those,
R. That Evangelize the Gospel of Peace!

Let

Let us pray.

O GOD, who most graciously summonest thy Church to special Devotions, by the Feast of thy Sons Blessed Disciple and Evangelist St. *Mark*! Vouchsafe us, we humbly beseech Thee, both in Heart to adore thy Providence for so glorious an Instrument of propagating the History of our Salvation to us, and in our Lives duly to copy out and shew our Faith in his Gospel, through Jesus Christ our Lord, who with Thee and the Holy Ghost ever liveth and reigneth One God, World without End. *Amen.*

May 1. *St. Philip and James.*

All as in the Office of Saints, except,

1. **N**OW it sufficeth thee, *Philip*, our Lord hath shewn thee the Father, and henceforth and for ever thou shalt see him Face to Face. *Alleluia.*

2. And thou, holy *James*, Brother of our Lord, art gloriously happy in enjoying for ever the same blissful Vision. *Alleluia.*

3. These are two of those precious Stones that Found and Adorn the Heavenly *Jerusalem*. Alleluja.

Antiphon.

St. *Philip*, the powerful Apostle of the *Scythians*, both Crucified and Stoned, ascended to his Master. And Blessed *James*, the long reverenc'd Bishop of *Jerusalem*, thrown down from the top of the Temple, and brain'd with a Club, breath'd out his Soul in Prayer for his Murderers.

V. The senseless World thought their End dishonourable.

R. But behold their Lot is among the Blessed.

Let us pray.

O GOD, by whose Grace the Blessed Apostles St. *Philip* and St. *James*, water'd with their Blood the Heavenly seed, which they had with long Sweat own o'er the World! Redouble, we bezech Thee, the Devotions of thy Servants, by celebrating together their happy Memories; and grant that our Faith, so gloriously confirm'd, may fructify into Holy Lives and Deaths, through Jesus Christ our Lord. Amen.

Ascension-

Ascension-Day.

All as in the Office of our Saviour, except,

Invitatory.

TO Day our glorious Jesus ascended into Heaven, *Alleluja. Come let us Adore him.*

1. I have finished the Work which my Father gave me to do ; and now it is time I return to him that sent me. Let not your Hearts be troubled, I go to my Father, and your Father ; my God, and your God. *Alleluja.*

2. Let not your Hearts be troubled, I go to prepare a place for you ; and I will come again and receive you to my self ; that where I am, there you may be also. *Alleluja.*

3. In the mean while, I will not leave you desolate, but will pray to the Father, and he shall give you another Comforter, the Spirit of Truth, to dwell with you for ever.

Antiphon.

And when he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their sight.

V. This same Jesus, which is taken up from you into Heaven,

R. Shall so come in like manner as ye have seen him go into Heaven.

Let us pray.

O GOD, who hast inspir'd thy Church to celebrate this Day the Memory of our Saviour's Ascension, when having finish'd on Earth the great Work of our Redemption, he carried up his glorified Humanity above the Clouds, to its eternal Rest ! Grant, we beseech Thee, that taking off our Eyes from these Vanities here below, we may stand continually looking after him into Heaven ; and heartily expecting his Appearance thence again at the last great Day, may be always ready to obey his Call, and meet him in the Clouds, and follow him into those blissful Mansions, which he went to prepare for us, at thy Right-hand for evermore, through the same our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth One God, World without End. *Amen.*

Whit-

Whitsunday, Munday, and Tuesday.

All as in the Office of the Holy Ghost.

Trinity-Sunday.

All as in Sunday's Office, except,

Invitatory.

Come let us Adore the Sacred Trinity, Three Persons and One God. Alleluja.

1. **T**Here are Three that bear Witness in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One. *Alleluja.*

2. The Father is God, the Son is God, and the Holy Ghost is God, yet not Three Gods, but One God. *Alleluja.*

3. In this Adorable Trinity none is before or after other, none greater or less than other, but all the Three Persons are coequal, and coeternal. *Alleluja.*

V. Holy, Holy, Holy, Lord God of
Sabaoth ;

R. Heaven and Earth are full of the
Majesty of thy Glory. *Alleluia.*

Let us pray.

O Eternal Father, who by the visible
descent of thy Son to redeem the
World, and of thy Holy Spirit to sanctifie
the Elect, hast wonderfully made thy
Church's own Experience facilitate our
Faith of the Incomprehensible Trinity !
Grant us, we beseech Thee, in Heart and
Voice, to profess this high and supernatu-
ral Truth, and rejecting all the fallacious
Suggestions of short Reason, humbly to
Adore Thee, Three coequal Persons,
in the same indivisible Deity ; till we
come hereafter to thy blissful Presence,
and see the Mystery reveal'd in thine
own glorious Face, through our Lord
Jesus Christ thy Son, who with Thee
and the Holy Ghost, liveth and reigneth
ever One God, World without End. *Amen.*

June 24. St. John Baptist.

All as in the Office of Saints, except,

1. **T**HIS is the great Precursor of the World's Redeemer, the miraculous Son of Age and Barrenness. *Alleluja.*

2. In his Mother's Womb he was sanctified, and in his Nativity many shall rejoice.

3. This is that shining burning Light, who, despising the Pleasures and Conveniences of the World, chose his Garments of Camels Hair, a Leathern Girdle about his Loins ; and his Meat was Locusts and wild Honey. *Alleluja.*

Antiphon.

This is that Prophet, and more than a Prophet, of whom our Lord said, *Among them that are born of Women, there hath not risen a greater than John the Baptist, yet he that is least in the Kingdom of Heaven is greater than He.*

Let us pray.

O GOD, whose gracious Providence summons us this Day, to celebrate the Nativity of the great St. John Baptist! Grant, we beseech Thee, that as we fulfil the Prophecy of thy Holy Angel, by rejoicing in his Nativity, we may improve both our selves and others, by imitating his Life, while every one of us in our several Capacities faithfully endeavour to learn of him, those excellent Lessons of Retir'dness, Mortification, Humility, and Self-denial, Zeal for Justice, and Courage in defending the Truth, and a generous Industry of Charity in all our Actions, through our Lord Jesus Christ, who with Thee and the Holy Spirit liveth and reigneth ever One God, World without End. Amen.

June 29. St. Peter.

All as in the Office of Saints, except,

1. **T**HIS Day was the Apostle St. Peter put to Death upon the Cross, after the Example of his Blessed Lord and Master.

2. This

2. This Pattern he left us of suffering for the Doctrine he taught, and in the Service of the same Lord whom he had Preached.

3. For him did Christ our Redeemer pray, that his Faith might not fail ; him did he commission to feed his Sheep, and admonish'd him, when he was Converted, to strengthen his Brethren.

4. And he both preach'd the Gospel, and died for it, confirming with his Blood the Truths he had delivered. *Alleluja, Alleluja.*

Antiphon.

To Day *Simon Peter* ascended the Cross, and faithfully finished the Course of his Apostleship.

V. He faithfully finished the Office whereto he had been Ordained,

R. And went to receive his great Reward. *Alleluja.*

Let us pray.

O GOD, who sentest forth thy Apostle *St. Peter* to feed thy Flock, enabling him moreover to seal the Truth with his Blood !

Blood ! Grant, we beseech Thee, that all the Bishops and Pastors of thy Church may duly imitate both the soundness of his Doctrine, and his steady Zeal for thy Glory, and the Salvation of Men, and that we, and all thy People, may diligently attend to, and practice what they teach, through Jesus Christ our Lord and only Saviour. *Amen.*

July 25. St. James.

All as in the Office of Saints, except,

1. **N**o sooner was *James* the Son of Zebedee call'd by our Lord, but he immediately obey'd ; and left Nets, and Boats, and Father, and all to follow Jesus.

2. He frankly profess'd the Divinity of his Saviour, and by his cheerfulness to lose his Head for him, bare such Testimony to him, that King *Agrippa* sent him the first of the Apostles, a Martyr, to his Master. *Alleluja.*

V. Blessed *James* now enjoys his Mother's desire,

R. Seated at the Right-hand of Jesus in his Kingdom.

Let

Let us pray.

O GOD, who by the Feast of the Holy Apostle St. James, revivest in us the Memory of thy great Mercy to the World, in so glorious an Example of readily following our Saviour, both in this Life, and out of it! Grant us, we humbly beseech Thee, at the Call of thy Grace, the same readiness to quit our Nets, and all Intanglements of worldly Affections and Interest, and apply our selves wholly, both to become our selves, and render others also worthy Disciples of our Lord Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth ever One God, World without End. *Amen.*

Aug. 24. St. Bartholomew.

All as in the Office of Saints, except,

1. **H**IS Skin, and all he had, and even Life it self, St. Bartholomew freely gave for the Testimony of the Truth, and for the Love of Jesus. *Alleluja.*

2. At

2. At the last Day he shall rise, and be cloathed again with his Skin, and in his Flesh he shall see God.

Antiphon.

This is that wise Apostle, who gladly put off his Skin, and quitted his Head it self, to receive a Crown of Glory. *Alleluia.*

V. He now Triumphs with those who come out of great Tribulation;

R. Cloathed in Robes washed white in the Blood of the Lamb.

Let us pray.

O GOD, who by the Martyrdom of thy Blessed Apostle St. *Bartholomew*, refreshest in our Memories the glorious Attestations which thy Providence has vouchsaf'd the World for confirmation of thy Truth! Grant us, we beseech Thee, with such concern to reflect on the excessive Pains he took and suffered, for propagating the Gospel, and the superabundant Reward he now enjoys in thy blissful Presence, that our Faith may be strengthen'd, and more actively apply'd, to carry us on in the same Race, to the same happy End, through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost

Ghost ever One God, World without End.
Amen.

Sept. 21. St. Matthew.

All as in the Office of Saints, except,

1. **B**E not discouraged, O my Soul, nor make thy past Offences unpardonable by Despair.

2. This is he who of a Sinner became a Preacher ; and of a Publican was called to be an Apostle.

3. Fear not the Power of the Grace of God, but take heed of delaying to embrace it ; take heed of refusing to obey it ; take heed of relapsing into the Sins of which thou hast repented.

Antiphon.

St. Matthew, the Publican, b^{usie} at his Office, call'd by Jesus, but in passing by, straight arose, left all, and followed him. A wise Example to Sinners ! And Jesus vouchsaf'd to Feast at his House with a great Multitude of Publicans for encouragement to Converts.

V. Our Lord came not to call the Righteous,

R. But Sinners to Repentance.

Let us pray.

O GOD, whose powerful Call drew *Matthew* the Publican from the very receipt of Custom, to become an eminent Apostle and Evangelist in thy Church! Grant us, we beseech Thee, in celebrating the Blessed Memory of his Life and Death, worthy his high and extraordinary Vocation, to advance thy Praise for so glorious an Example of thy Grace; and that complying readily and faithfully with it, we may forsake all to follow Thee, through our Lord Jesus Christ. *Amen.*

Sept. 29. St. Michael.

All as in the Office of Saints, except,

Invitatory.

Come let us Adore the King of Angels.

1. **H**E has commanded his Angels to minister for our good. They shall bear us in their Hands, lest at any time we dash our Feet against a Stone.

2. Take

2. Take heed that you despise not one of these little Ones, saith our Lord, for their Angels continually behold the Face of my Father. *Alleluja.*

3. In the sight of thy Angels will I sing unto Thee, O my God, *Alleluja.* I will Adore in thy Holy Temple, and confess unto thy Name. *Alleluja.*

Antiphon.

Praise our Lord all you Angels, Arch-Angels, and Thrones; Praise him all you Dominations, Principalities, and Powers; Praise him all you heavenly Hosts, ye Cherubims and Seraphims; Praise him all you glorious Quires of Blessed Spirits, praise him and magnifie him for ever.

Let us pray.

O G O D, who by the Feast of St. *Michael* the Arch-Angel, summonest us to commemorate all the glorious Host of Heaven, who by thy appointment assist thy Elect against the Powers of Darkness! Grant us Grace, we beseech Thee, to admire and praise Thee for so high a Providence, and that we may with firmer hope pursue the holy ways of encreasing their Joy, by advancing our own Bliss, through

through our Lord Jesus Christ thy Son,
who with Thee and the Holy Ghost,
liveth and reigneth ever One God, World
without End. *Amen.*

Octob. 18. St. Luke.

All as in the Office of Saints, except,

1. **W**E commemorate this Day the
great St. Paul's Disciple, and
constant Companion in all his Travels.
Alleluja.

2. We celebrate his Glory, who de-
serv'd to be divinely Recorded, *Luke the*
most dear Physician and Brother, whose Praise
is in the Gospel, throughout all the Churches.
Alleluja.

3. To his Inspir'd Pen we owe the
Gospel, and a faithful History of the be-
ginning of the Church, whom the Doctor
of the Gentiles chose one of his Instru-
ments to build it.

Let us pray.

O G O D, whose special Grace render'd
Luke the Physician a glorious Disciple
and Evangelist, first curing himself, and
then happily applying all his Life and
Power to the Cure of others Souls ! Grant
us, we beseech Thee, by his Blessed Me-
mory, encouragement to emulate the bet-
ter Gifts, sanctifying, if not changing, our
Temporal Vocations, to the highest Spi-
ritual advantage of our selves and others,
through our Lord Jesus Christ thy Son, our
alone Saviour, who with Thee and the
Holy Ghost liveth and reigneth ever One
God World without End. *Amen.*

St. Simon and Jude.

All as in the Office of Saints, except,

These are they that planted the
Church of God with Preaching,
and settled it with Miracles, and water'd
it with their Blood. *Alleluja.*

2. They ventur'd their Lives among
barbarous Nations, and converted vast
Regions to the Faith of Christ.

3. They

3. They rejected the Flatteries of the World, and despised the Menaces of their Persecutors, and now for all they did, and for all they suffer'd, are eternally Rewarded. *Alleluia.*

Antiphon.

The Disciple is not above his Master, nor the Servant above his Lord ; it sufficeth the Disciple if he be as his Master, and the Servant as his Lord.

V. If they have blasphem'd and slain the Master of the House,

R. How much more them of his Household.

Let us pray.

O GOD, who by a glorious Martyrdom called'st the Blessed Apostles, *Simon* and *Jude*, from their eminent Labours in thy Vineyard, to blissful Rest in thy Kingdom ! Grant us thy Grace, we beseech Thee, to improve this devout Opportunity of celebrating their Memories, both by praising Thee for such excellent Masters, and pressing more lively on ourselves their saving Doctrine and Examples, through our Lord and Saviour Jesus Christ.

All-Saints.

As in the Office of Saints.

*In the Saints Eves, which are kept with
Fasting.*

Invitatory.

Behold the Feast of —— is at hand,
B let us timely prepare our Hearts to
entertain it, that so gracious a help to De-
otion be not lost upon us.

1. In vain we commemorate the Joys
of the Saints, when we do not imitate
their Vertues.

2. In vain do we keep their Feasts,
whose Self-denials, Mortifications, and
Fasts we do not imitate, which brought
them to Bliss.

Let us pray.

GOD, who inspirerst thy Church,
to fill and sanctifie the Year with
Festival Memorials of our Saviour, and
most exemplary Followers, and to ex-
cite

cite and introduce our Devotions to our Feasts, by the wholesome Discipline of Religious Fast! Grant to thy Servants, we most humbly beseech thee, by this Day obedient Mortification of our carnal Appetites, to call in and purifie our Souls and fitly dispose them for the fruitful Celebration of to Morrow's great Solemnity through our Lord Jesus Christ thy Son who with Thee and the Holy Ghost liveth and reigneth ever One God World without End. *Amen.*

Ember-Days.

Antiphon.

THE Harvest is great, but the Labourers are few; pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest.

V. How shall we hear without a Preacher?

R. And how shall they preach unless they be sent?

Let us pray.

O GOD, by whose Providence thy Church from the beginning has set a-part certain Times for the solemnity of conferring Holy Orders, upon fitly prepar'd Persons, to supply still the Faithful with sanctified Masters of her Doctrine and Discipline, and enjoyn'd us all with extraordinary Devotions, to implore thy special Assistance to a work so much concerning us all! Hear, we most humbly beseech Thee, thy Servants, that by the Mortification of our Bodies we may encrease the fervour of our Prayers, and vouchsafe our Governours the Grace of discerning Spirits to Ordain only such as are indeed fit for their sacred Functions; and give us the Grace of Reverence, and due Subjection to those so Ordain'd, as truly sent by Thee for our Edification, through our Lord Jesus Christ thy only Son, who with Thee and the Holy Ghost, liveth and reigneth ever One God, World without End. *Amen.*

Rogation Days.

Antiphon.

IF you ask the Father any thing in my Name, he will give it you, says our Lord; whose Word cannot fail. If you ask

ask, and receive not, it is because you ask amiss, saith St. James.

V. Father, thou knowest we need all these things;

R. But more, by these our Needs to be drawn to look up to Thee.

Let us pray.

O GOD, by whose Holy Spirit thy Church ordains this a solemn time of Supplication for all our Necessities! Open, we beseech Thee, thy gracious Ears to the Prayers thou inspirerest and drawest from our Hearts, and by granting us those Goods which thy Children with Humility and Resignation ask of Thee their Heavenly Father, so encourage our Devotion and Obedience, and so increase our Hope and Love, that transcending all Particulars, as safely to be trusted in the Hand of thy Providence, our whole Souls may thirst after Thee thy self alone, who art our All in All for ever, through our Lord Jesus Christ thy Son, who with Thee and the Holy Spirit liveth and reigneth, One God blessed for ever. Amen.

F I N I S.

y
ne
s!
rs
est
se
ty
a-
on
pe
rs,
ny
ff-
in
ist
ly
ef-